ECCLESIA TRIVMPHANS:

THAT IS,

THE IOY OF THE ENGLISH CHVRCH,

*FOR THE HAPPIE CORONA-*tion of the most vertuous and pious Prince,

IAMES by the grace of God, King of England, Scotland, France, and Ireland, defendour of the faith, &c. and for the ioyfull *continuance of religion and peace by the same.*

With a briefe Exposition of the 122. *Psalme, and fit* application to the time: wherein are declared the manifold bene-*fits like to growe by these good beginnings, to the Church* and Commonwealth of England.

DEDICATED TO THE MOST GRATIOVS LADIE AND VERTVOVS PRINCESSE, *ANNA*, BY THE *GRACE OF GOD, QVEENE OF ENGLAND, SCOTLAND,* FRAVNCE, AND IRELAND, &c.

The second Edition.

PROV. 28. 2. *When the righteous are in authoritie, the people reioyce.*
PSAL. 118. 23. *This was the Lords doing, and it is mervailous in our eyes.*
VER. 24. *This is the day which the Lord hath made, let vs reioyce & be glad in it.*

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1614.

To the most noble and vertuous Princesse, the

Ladie ANNA, *by the grace of God, Queene of England, Scotland, France, and* Ireland: *A. W.* wisheth all spirituall comforts and encrease *of honour in this life, and euerlasting ioy* in the next.

GRatious Ladie, and noble Princesse, when Zerubbabel that faithfull Prince of Iuda beganne to build the Temple, with the stone of tixne in his hand, the people reioyced: but when he had finished the worke, and brought forth the head and chiefe stone thereof, then shoutings were heard, of those that cried, Grace, grace vnto it. *If then the people of God in this kingdome had great cause to reioyce, when religion beganne first to be planted, and the spiritual building of the Church to be reared, much greater ought our ioy now to be, when we see religion continued, and hope, if any thing be wanting, that the same in good time may be perfited.* Zachar.4.10. Zachar.4.7.

Others will strive diuersly to expresse the ioy of this happie day, and to solemnize the entrance and initiation of so religious and much desired raigne of your Highnes loiuing Lord and gracious Soueraigne: some by pleasant pageants and shewes, some by valiant and martiall feats of armes and iustings, some by rich and costly presents and gifts: but we among the rest, the Ministers of the Gospell of Christ, both by preaching and setting forth the great mercies of God towards vs, and by writing, to conserue a perpetuall memorie thereof, will consecrate our tongues and pennes to this seruice: that we may say with the kingly Prophet David, My tongue is the penne of a readie writer, I will entreat in my works of the King. Psal.45.1.

Your Grace hath great reason to be glad of this day, whose honourable estate is thereby enlarged, according to the rule of the law, Mulier marito concrescit; the ladie encreaseth with her lord: *your royall issue and princely heire reioyceth, whose noble title of inheritance is augmented: your Highnes faithfull seruants and domesticalls haue not the least part in this common ioy, whose true and diligent seruice, is like to be highly recompenced. But all these ioyes, which particularly in any of these may be singled, in the Church and Commonwealth of England doe all concurre and are not onely doubled, but multiplied. God hath giuen in his mercie to vs, both a comfortable husband to his Church, a careful parent to the Commonwealth, an honourable Master to all honest and loiuing subiects. The first shall haue (we trust) ioyfull experience of his Christian pietie; the second of his fatherly benignitie, the third of his princely equitie: that both Church may say with the spouse in the Canticles,* We will remember thy loue more then wine; *and the Commonwealth as the prophet of Eliakim,* he shall be a father to the inhabitants of Ierusalem; *and the whole Realme, as the same Prophet saith,* he shall be called a repairer of the breach, and a restorer of the decaied pathes. Iustin.cod.lib.3.tit.4.leg.28. Cant.14. Isa.22.1. Isa.58.12.

And now most noble Queene, seeing God hath aduanced your H. to this great honour, honour him againe that hath honoured you. Forget not him that hath remembred you, and serue him faithfully, that hath preuented you with blessings liberally. Two Annaes are famous in Scripture: Anna of Elkanah for her godly posteritie in Samuel, Anna of Phanuel for her deuout pietie in praying in the Temple. Elkanah, whose wife the first Anna was, signifieth, the possession of God: Phanuel, whose daughter the second was, is as much to say, the sight of God. Anna also is interpreted gratious, or mercifull. Answerable vnto these names were the effects: the first had a vertuous sonne Samuel, a possession of God in deede: the second saw Christ in the Temple, and confessed him; and both of them were vertuous women. God graunt vnto your Highnes the possession of Elkanah, encrease of spirituall sight, and knowledge with Phanuels daughter, and to be a right Anna, both to finde grace with God, and to shew mercie and compassion to men. 1.Sam 1. Luk.2.36.

Two other of this honourable and Christian name, Anna, I finde in the Chronicles of this nation, both vertuous Queenes, your Highnes worthie predecessors, one wife to Richard the 2. sister to Wincelaus king of Bohemie; the other ladie Anna Bullen, wife to king Henrie the 8. and mother to our late gratious Soueraigne Q. Elizabeth. The first is honoured
Fox p.507.col.1 *for her studie in the Scriptures; who had in those blind daies the 4. Euangelists in English, and the Doctors of the Church vpon the same: the other is commended for her excellent vertues; as her sinceritie in true religion, her Christian charitie and princely liberalitie to-*
Fox p.1082. *ward the poore, whose almes giuen that way in three quarters of a yeare, are summed to be* 13. *or* 14. *thousand pound. And now God hath sent vs a third Queene Anna, which we trust in all these princely vertues, as shee continueth the Christian name, so will reuiue the honourable fame of these vertuous matrones. That innocent ladie Queene Anna Bullen, though by the malice of her aduersaries traduced, yet both by her godly death, and Gods blessing vpon her posteritie is sufficiently cleared. At her coronation these verses were exhibited:*

Regina Anna, paris regis de semine nata
Et paries populis aurea sæcla tuis.
As Anna Queene of princely race
doth equally descend,
So to her people golden daies
her offspring shall extend.

These propheticall verses, if I may so call them, had their due accomplishment afterward, in the happie issue of this Ladie, then vnborne, Queene Elizabeth, by whome indeede this
Preface to the Reader in Bev.Ma. *Church of England enioyed a golden time:* such as the like (as his Maiestie saith) hath not beene read nor heard of since the daies of the Romane Emperour Augustus. *And it is the comfortable hope of this nation of England, that God hath raised your Highnes vp another fruitfull Anna, by whose royall offspring this land may long haue fruition of like golden and happie daies, which God in his mercie graunt.*

The Lord make your grace, vnto his Maiestie, as Deborah to Baracke. as Huldah to Iosias, as Esther to king Ahasuerosh: Christ Iesus grant you the pietie of Rebecca, that con-
2.Sam.14. *sulted with God, the zeale of Miriam, that praised God, the knowledge of the Tekoite, that*
2.Sam.20. *perswaded Dauid, the wisdome of the matrone of Abel that deliuered the citie, the charitie*
2.king.4. *of the Shunamite, that prouided for the Prophet: that the Church of God beholding your zeale toward God, your loue to his Church, desire to the truth, obedience to his word, humilitie in your high estate, mercie and pietie toward the poore members of the Church, constancie in vertue and all goodnes, may blesse you with the saying of the wise man of the godly*
Prov.31.29. *matrone*; many daughters haue done vertuously, but you surmount them all: *and that you may be eternally blessed in heauen, that in that day it may be pronounced to your*
vers.11. *comfort*, Giue her of the fruit of her hands, &c.

Your Highnes readie to be commanded in the Lord,

ANDREVV WILLET, *Minister of the Gospell of Christ.*

THE PREFACE
to the Reader.

THE Iewes returning from captiuitie, did so wonder at their strange deliuerance, that they seemed to be as men, *that dreame*, Psal. 126. 1. As strange a worke hath God wrought for the Church of England: for though we are not come from thraldome to libertie, or from captiuitie to our owne countrey, hauing many yeares vnder our late Soueraigne enioyed both true religion, and therewith, as the handmaid waiting vpon her mistresse, all flourishing peace: yet in respect of our deliuerance from that danger to the state, which many feared, the change of religion in the Church, which some doubted, others desired, we can no lesse wonder at the Lords strange work, and say with the Church of God, *The Lord hath done great things for vs, whereof we reioyce:* Psal. 126. 3.

In this common ioy who shall forbid any to reioyce? and where Gods mercies are so manifest and euident to all the world, who can hold his peace? But as benefits are not acknowledged, where first they are not well considered, nor due thanks performed, where the grace receiued is not worthily esteemed: for this cause haue I addressed this short treatise, that Gods goodnesse to Israel might be proclaimed, and that no man be ignorant what God hath done for vs, that we again be not negligent to doe to him, that which becommeth vs, to giue vnto him thankes and praise.

Samuel, to dissuade the people from all their wanton desires to haue a King, whereas God was yet their King, telleth them, what the properties of their King shall be, and how hardly he should vse them, and how little pleasing vnto them his gouernment was like to be: 1. Sam. 8. As he would dissuade from their vnthankfulnes to God in that headstrong request, by propounding vnto them the hard conditions of their king: so mine intent is to persuade to thankfulnes to God, by setting forth the princely and Christian endowments of our gratious Soueraigne, and the manifold benefits, which both Church and Commonwealth are sure by Gods grace to enioy vnder his Maiesties godly and vpright regiment.

For this cause haue I sorted out this 122. Psalme, as seruing most fitly for this present occasion; which I haue deuided into 20. seuerall meditations, shewing so many blessings vpon this Church and Commonwealth, answerable to those which Israel enioyed vnder Dauid.

1. As Dauid appeased the strife betweene him and the house of Saul, & brought all Israel to one gouernment, which was before deuided: so these two kingdomes of England and Scotland hauing beene long at variance, and exercised in time past with long and bloodie battels, are now vnited in one: His Maiestie is the corner stone, that hath conioyned these two walls togither. *The particular blessings in Israel vnder Dauid, & in England like to be vnder his Maiestie. The vniting of two kingdoms.*

2. Vnder Dauid true religion was continued: and by our Soueraigne the faith of the Gospel by his Maiestie truly professed, and in his princely bookes protested, shall still be maintained. *Continuance of religion.*

2. Dauid was a learned Prince, an inditer of heauenly songs and sonnets: And God hath giuen vnto vs a wise and iudiciall King, whose princely writings do giue him the preheminence before all his predecessors: another Salomon, a king and yet an Ecclesiastes, a learned writer; such an one, as *Gratian* the Emperour was: of whom Ambrose saith, *Scripsisti tua totam epistolam manu, vt ipsi apices fidem tuam pietatemq; loquerentur: You haue written (not an epistle onely) but whole bookes with your hand, that the very points and letters doe vtter your faith and pietie.* *A iudiciall and learned Prince.* Epist. 26. ad Gratian.

Free accesse to Gods house.

4. In Dauids time there was free accesse to Gods house: *I reioyced when they said, let vs goe vp, &c.* And now the doores of Protestants Churches shall be as wide set open as euer.

Mutuall conference.

5. Then the faithfull one exhorted an other, saying, *Let vs go vp to the house of the Lord:* And now may Christians goe hand in hand, conferring freely and edifying one an other.

The example of the Prince.

6. Dauid in bringing home the Arke, went before himselfe, and was an example of godly zeale to his people: So it is our Dauids godly precept to his princely son, *Teach your people by your example*, p.24. And such is the practise in his owne royall person, giuing light by his Christian life to all his subiects.

Religion setled.

7. Before Dauids time, religion was vnsetled, the Arke was flitting from place to place, but he brought it to Hierusalem, where it staied; and therefore he saith, *Our feete shall stand in thy gates, O Ierusalem:* and now whereas many feared an alteration of religion at the next change, we verely hope, that the Gospel hath set sure footing in the Church of England, which both by his Maiestie while he liueth, (whose happie raigne God in his mercie many yeares prolong) and by his roiall posteritie walking in his steppes, we trust shall be continued to the ende of the world: wherein his highnesse also hath deliuered his sound iudgement, and constant resolution: *That in the last estate* (when the Church is deliuered from the thraldom of Antichrist) *without any more generall mutations, the world shall remaine to the consummation and end of the same.*

Medit. vpon the 20. of the Reuel. p.3. art. 8.

Encrease of wealth.

8. Vnder Dauid the citie flourished, being enlarged with goodly and beautifull buildings: *Ierusalem was a citie well compact and built together.* And now also we hope by Gods mercie, that men shall plant vineyards, and eat the fruit thereof, build houses, and dwell in them.

The generall consent and desire of all.

9. Dauid was brought vp to Ierusalem, with the ioynt consent of all Israel, who said, *we are thy bones and thy flesh*, 2. Sam. 5. 1. And it is admirable to consider the generall resolution of all English people, and the coniunction of their hearts and affections, both of high and lowe, in receiuing their Soueraigne.

10. Then the tribes of Israel were not onely vnited in one kingdome, but were reconciled among themselues, vnited also in one religion: *thither the tribes went vp, &c.* So not onely externall warres are like to cease for euer between these two nations, but one vniforme religion shall hereafter contain them in perfect loue and vnitie: that neither the Church of Scotland shall be iealous of the English Church, as inclining in some things to Poperie; nor the English suspect the other, as affecting a popular paritie: but as louing sisters and fellow tribes shall hold one worshippe of God, and goe vp to Ierusalem together.

Vniformitie in religion.

11. Dauid expelled the Iebusites, not admitting contrarie religion in Hierusalem: And it is no doubt, but that God will so direct our Dauids heart, that religion shall be sincerely professed among vs, without any mixture or toleration: as his Maiestie most godly professeth thus; *Is there not now a sincere profession of the truth among vs in this Iste, oppugned by the nations about, haters of the holy word? and doe we not also as Israel professe one onely God ruled by his pure word onely? on the other part, are they not as Philistims, adorers of legions of gods, and ruled by the foolish traditions of men?* And againe in an other place, *We must feare to fall from the truth reuealed and professed by vs, that we may be free from the like punishment, &c.*

Religion sincere without mixture.

Meditat. vpon 15. of the 1. of Chron. in the applicat.

Medit. vpon the 20 of the Reuel. 3. p. art. 1.

12. Dauid reformed many things that were amisse in Israel: hee appointed the Leuites their courses and seruices, that were farre out of order: our zealous Dauid hath giuen vs great hope of the like, who in his princely treatise, Queene Elizabeth then liuing, thus writeth: *I doubt nothing, yea in her name I dare promise, by the bypast experience of her happie gouernement, that no good subiect shall be more carefull to enforme her of any corruptions stollen into her state, then shee shall bee zealous, for the discharge of her conscience and honour, to see the same purged and restored to the auncient integritie: and further during her time, becomes me least of any to meddle in it, &c.* That which his Maiestie promised in behalfe of our late Soueraigne, God shall direct his wisdom to performe by himselfe: the dealing wherin before, as it pleased his princely

Reformation of things amisse. Preface to the Reader. Reuis.

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ly modestie to call *medling*, so now the whole *managing* thereof of right appertaineth vnto him.

13. In Dauids time there was both publikely and priuately a free entercourse of religion, the praises of God were in euery mans mouth: *The Tribes went vp to praise the name of the Lord.* Their seruice was not mute and dumbe, but the Temple did ring and sound againe of Gods praises. And thankes be to God, that the Church of England is not forced to hang their instruments of praise vpon the willowes, with the Israelites in Babylon, and to intermit the comfortable exercise of thanksgiuing, as it hath happened in some changes: but that we haue as great cause, and as much libertie as euer, to sound out Gods praises: that we may say with the prophet, *then was our mouth filled with laughter, and our tongue with ioy.* Praising of God. Psal.126.v.2.

14. Then *were the thrones set for iudgement*; and it is Gods mercie, that hath not giuen vs ouer to the cruell desire of our enemies, that the course of iustice is not interrupted, but the lawe and seates of iudgement open for euery man; whose heart doe not his Maiesties princely speeches reuiue, thus writing to his noble sonne, *Preasse to drawe all your lawes and processes to be as short, and as plaine as you can, &c. wearie not to heare the complaints of the oppressed, aut ne rex sis.* Seates of iustice 14. benefit. p.90.91.

15. *Euen the thrones of Dauid:* God gaue Israel no stranger to raigne ouer them, but one of their own kinred: And the Lord hath raised vnto vs a Soueraigne descended of Dauids stocke: of the royall blood of the Kings of this land; a prince of the same language, of the Island, of the English royall blood; yea of the same religion: who, as he is no forrainer, so giueth counsell to his princely heire, *To haue ordinarie counsells and iustice seates in euery kingdome, of their owne countrimen.* A prince no stranger, 15. benefit. p.55.

16. Dauid would haue euery one *pray for the peace of Ierusalem*, and not to disturbe it: So, whereas the peace of our Church hath beene hindered by the opposition of strange and newe doctrines, our hope is, that our Dauid will restore the peace of the Church, and bring vs to one vniforme doctrine; whose princely aduice is, *That if any doe vrge to imbrace their owne fantasies in the place of Gods word, &c. acknowledge them for vaine men, &c. and gravely and with authoritie redact them into order againe.* Consent in doctrine. Pag.20 l.1

17. *Peace bee within thy walls:* The people vnder Dauid were freed from the feare of the enemie: they needed not to set watchmen vpon their towers, and garrisons vpon their walls. So we trust to haue peace abroad with other nations: who if they will be wonne with kindnesse, we haue a Prince that will vse all other princes *as brethren, honestly and kindly, and will striue with euery one of them in curtesie & thankfulnesse.* But if they be readie to offend our nation, we haue a courageous defender, *that will reuenge and free his subiects from all forraine iniuries done vnto them.* External peace. p.56 [illegible] p.55 [illegible]

18. In Dauids time, plentie and peace was within their palaces and houses: and now we trust, that euen our children shall haue cause to blesse this day, whereby they may obtaine godly education, not distracted from their parents by iniquitie of the times, which was feared, and might hane iustly befallen vs: that we may say as it is in the Psalme, *Our sonnes shall grow vp as plants, and our daughters as the polished corners of the Temple*, Psal.144.12. 18. benefit, domestical peace and plentie.

19. Dauid wisheth all good to Israel, because they were his brethren and neighbours: God hath sent vs a louing prince, *Who as our natural father and kinde master; thinketh his greatest contentment standeth in his subiects prosperitie, and his greatest suretie in hauing their hearts.* A louing prince. p.25 [illegible]

20. Dauid chiefly because of Gods house, procureth the peace of Hierusalem. Such is the zeale and affection of our Dauid to Gods house, who holdeth *that the chiefe vertue which should be in a Christian Prince, namely feruencie and constant zeale to promote the glorie of God that hath honoured him.* And concerning the Ministers of the Church, his Maiestie saith, *Loue no man more then a good Pastor, reuerence and obey them as the heralds of the most high God.* Loue of Gods Church. Mediat. in 15. 2. Chro. part. 2. p.43. p.20.

These singular mercies extended to the Church of England, I haue dispersedly handled in this treatise, that the consideration thereof may prouoke vs to thankefulnesse. And in trueth not only these, but many other blessings, with a full horne

the Lord at this present some in possession, some in expectation, some in act, some in hope hath powred vpon vs; so that the Church may say with Dauid, *O Lord my God thou hast made thy wonderfull workes so many, that none can count in order thy thoughts toward vs: I would declare and speake of them, but they are moe then I am able to expresse.*

Psal.40 5.

Our Princely Ecclesiastes declareth, that a King should be *custos vtriusq; tabulæ: the Gardian of both the tables of the lawe:* full well hath his Maiestie testified the same in euery particular, in his Christian and iudiciall treatises. For the 1. lawe, he professeth himselfe an enemie to all Atheisme. p.25. For the 2. he condemneth the adorers of legions of gods, and such as are ruled by the foolish traditions of men: For the 3. he saith, *beware to offend your conscience with swearing, or lying.* p. 17. For the 4. *Alwaies let the Sabboth be kept holy, and no vnlawfull pastime vsed.* p.53. For the 5. *Honour your parents for the lengthening of your owne dayes, as God in his lawe promiseth.* p.96. For the 6. *There are some horrible crimes* (saith his Maiestie to his princely heire) that yee are bound in conscience neuer to forgiue: *Such as Witchcraft, wilfull murther.* p. 31. For the 7. *God commanding by the mouth of Paul to abstaine from fornication, declareth that fornicatours shall not inherit the kingdome of God.* p. 74. For the 8. His Maiestie hath shewed his worthie resolution for the reformation of robberies, and oppressions of the Borderours. p.36. For the 9. Our royall Ecclesiastes saith, *Beware to offend your conscience with vse of swearing, or lying, &c. Lying commeth much of a vile vse which banisheth shame.* pag. 17. 18. For the 10. His princely counsell is, *Abstaine from haunting before your marriage, the idle companie of dames, which are nothing else, but irritamenta libidinis.* p.127.

βασιλικ. p.89.

βασιλικ. sup.

Medit. in Chro. applicat.

The Prince keeper of both tables.

1.Cor.6.20.

Thus our Iosua well remembreth the wordes of the Lord vnto that valiant Captaine: Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou maiest obserue and doe according to all, that is written therein: of whome I trust, we may truely say, as Ambrose of Theodosius, *Licet in aliis laudabilis, tamen apex tuorum operum pietas semper fuit: though in other things you are praise-worthie, yet the chiefest of all your workes is humilitie.*

Ambr.epist.28.

Further our noble Teacher prescribeth euery man his dutie: from this lampe there is no calling but may fetch light, and deriue water from this fountaine. Euen here may the nobilitie learne, not to *thrall by oppression the meaner sort, that doe dwell by them, nor to maintaine their seruants and dependants in wrong.* p.45. Merchants are taught not to buy the *worst wares, and sell them at the dearest prices.* p.50. Iudges are admonished to take heed of briberie, aduocates to decline the *longsomnesse of suits for the inriching of themselues, with the spoile of the whole countrie.* p.50. Church gouernours to preserue *doctrine and discipline in puritie, according to Gods word.* p. 43. Yea Ministers and preachers may receiue instruction for their calling, how to handle the word. 1. not to varie from their text. 2. not to meddle with matters of state. p.89. 3. that their *speach be not fairded with artifice, &c.* but to eschewe all affected formes. p. 115. 4. *We are taught to vse onely Scripture,* (saith our Ecclesiastiall Salomon) *for interpretation of Scripture, if we would be sure, and neuer swarue from the analogie of faith in expounding.* May we not now truely without flatterie pronounce that saying, which the kingly preacher vttered of himselfe: *The more wise the preacher was, the more hee taught the people knowledge, and deaised them to heare.* And in this sense we finde that saying true, πᾶς βασιλεὺς δίκαιος ἱερατικὴν ἔχει τάξιν: euery good Prince is of a priestly order, instructing his subiects both by wholesome laws and precepts, and a vertuous example.

Euery mans duty prescribed in the kings book.

βασιλικ. sup.

Meditat. in 20. Reuel. 3. par. art. 7.

Eccles.12.9.

Neither haue we onely from our christian Salomon the light of direction, but the sweete influence also of comfort and consolation: that there is no sort or degree, that is not interessed in this common benefit. The nobilitie shall be duly respected: *eschew the other extremitie in lightlying and contemning your nobilitie.* p. 47. *Schooles and schollers maintained.* p.48. *Ministers reuerenced and sufficiently prouided for.* p. 44. *Souldiers and martiall men liberally rewarded.* p.59. *faithfull and diligent seruants recompenced.* p.71. *The worthiest still preferred: let the measure of your loue to euery one be according to the measure of his vertue.* p.152. *All subiects releeued, & their oppressions*

The comfort & contentment of all sorts in his Maiestes godly resolution.

ons

ons helped: be diligent to trie, and carefull to beate downe the hornes of proud oppressours: embrace the quarrell of the poore and distressed, as your owne particular, &c. p. 34. What degree then or calling is there in the land, which hath not great cause to reioyce in the aduancement of so worthie a Prince? I speake not this (God is my record) to please by glozing speach: for I should so rather displease; his Maiesties mind herein is well knowne; *loue them best, that are plainest with you.* p. 71. but I trust I may speake the truth without flatterie, and all the world, I thinke will witnesse with me, that I haue not fabled. It is fit that Gods graces vpon his Maiestie, and mercies therein toward vs should be proclaimed and published, that his Highnesse may thereby be stirred vp to proceed and goe forward, and the people prouoked to be thankefull. As herein no nation hath greater cause to ioy then England, to whome God hath giuen a Prince respectiue to all sorts and degrees in their places, and according to their necessities: who herein may be compared with Eliakim, *to a sure naile, whereupon all vessells both small and great doe hang, euen from the cuppes to the instruments of musicke*, Isay 22.13,24. And as Ambrose applieth that saying in the Canticles, *Species eius sunt cedrus Lebani, quæ ramum nubibus, radicem in terris inserit, in alti habitat, humilia respicit: His countenance is like the Cedar of Lebanus, which stretcheth the branches to heauen, and the roote to the earth: so beeing in high estate hee respecteth the lowly.* Lib. 1. de Virg. I trust of such a Prince England may more truely pronounce, then Rome of Scipio, οὐκ οἶδν τε τὴν Ρώμην πεσεῖν Σκιπίωνος ἱστῶντος: *that Rome could not fall as long as Scipio stood:* but we assure our selues that this Church and commonwealth through Gods gratious fauour shall not miscarie, as long as his Maiestie liueth.

But because perseuerance is Gods gift, and there is no mortall nature, but is subiect to chaunge, it is our part to pray vnto God, to giue strength and grace to our Christian Prince, to hold out in this godly course, and that his Maiestie be not snared or intangled with this great honour, wealth, and prosperitie, to the which the Lord hath aduanced him, but may take heed by the example of the fall of Dauid, the backsliding of Salomon, the declining of Asa, that hee forget not the Lord his God, that hath exalted him: which by Gods grace we doubt not, as his Highnesse hath herein *a firme trust* (thus professing of himselfe) *that it shall please God, who with my beeing and crowne gaue mee this minde, to maintaine and augment the same in mee and my posteritie.* Praefat. ad Basilic. And God giue vs the people of England the like grace, that we may continue obedient to God, loyall and dutifull to our Prince, that hee may haue comfort of vs, and we ioy of him, that hee may many yeares raigne ouer vs in godlinesse and peace, and his posteritie after him: that God may abundantly blesse both Prince and people in this life, and afterward graunt vs both a ioyfull entrance into his euerlasting kingdome thorough Iesus Christ, to whome be praise for euer. Amen.

CERTAINE FRUITFVLL MEDITATIONS VPON THE 122. PSALME,

by the example of the people of God reioycing vnder the raigne of *King Dauid, for Gods manifold benefits, mooving the Church* and nation of England to the like thankefulnes to God *for his vnspeakeable mercies shewed aboundantly* towards vs.

PSALM. 122.

A song of degrees of Dauid.

v. 1. *I reioyced, when they said to me, Let vs goe vp to the house of the Lord.*
2. *Our foote shall stand in thy gates, O Ierusalem.*
3. *Ierusalem is builded as a citie, that is compact together in it selfe.*
4. *Whether the tribes goe vp, the tribes of the Lord, to the testimonie of Israel, to praise the name of the Lord.*
5. *For there are the thrones for iudgement, the thrones of the house of Dauid.*
6. *Pray for the peace of Ierusalem, let them prosper that loue thee.*
7. *Peace be within thy walles, and prosperitie within thy palaces.*
8. *For my brethren and companions sake I will wish the now prosperitie:*
9. *Because of the house of the Lord our God, I will procure thy wealth.*

THis Psalme, wherein the kingly Prophet Dauid, expresseth his great ioy for Gods singular mercies to his Church, consisteth of two parts: the first containeth a *congratulation* with the Church of God, and a ioyfull declaration of his gladsome heart, v. 1. with the causes therof first generally propounded, v. 2. then particularly prooued: which are, 1. the great vnitie and concord of the citie, the Iebusites beeing now expulsed, v. 3. as we read in the storie, 2. Sam. 5. 6. 2. The restauration of Gods worshippe, the Arke beeing now brought to Ierusalem, v. 4. see the whole narration thereof, 2. Sam. 6. 3. The administration of iustice established, v. 5. which had beene much hindered by the diuision betweene the house of Dauid and Saul. 2. Sam. 4. 1

The second part of the Psalme is an exhortation to all Gods people, to pray for the continuance of these benefits, v. 6. which is inforced, by setting downe the forme of their godly praiers and desires, v. 7. and propounding his own example in the performance of that dutie in his owne person, and the reasons mooving him thereto; the loue of his countrie, v. 8. his affection to Gods Church, v. 9.

A song of degrees of Dauid.

Before I enter to treate of this Psalme, three things are out of this inscription of the Psalme to be considered: 1. the occasion of making and enditing this Psalme: 2. the author thereof, which is Dauid: 3. the title it selfe, why it is called a psalme of degrees.

The 1. *meditation.*

First, the occasion, as is partly touched before, was threefold: 1. the vniting of the citie of Ierusalem before infested with the idolatrous Iebusites. 2. The restoring of religion maimed before by the absence of the Arke, which was twentie yeares in the house of Abinadab, 1. Sam. 7. 2. 3. The reconciling of the kingdome before diuided between the house of Dauid & Saul: for these so great blessings the Prophet reioiceth before the Lord, and exhorteth the whole Church of God to reioice with him.

him. We learne hereby, that like blessings require like thankes, and that we also should for all Gods mercies to his Church remember to be thankefull.

1. Thus elsewhere the Prophet Dauid saith: *My soule praise thou the Lord, and forget not any of his benefits*, Psal.103.2. Yea this is an euident marke of Gods church to shew themselues thankefull: *The voice of ioy and health is in the tabernacles of the righteous*, Psal. 118.15.

2. This hath beene the practise of the Church of God from time to time: Thus Moses and the children of Israel, as soone as they came forth of the red sea, sung a song of thanksgiuing vnto God, Exod.15.1. Dauid daunced and sprang for ioy, for the bringing home of the Arke, 2. Sam. 6. 14. Iehosophat and his people praised God for the victorie ouer the Moabites and Ammonites, in the valley of Berachah, which was so called, because there they blessed God, 2.Chr.20.27.

Thanksgiuing the incense of Christians.

3. Our thankesgiuing vnto God is as incense, Psa.141.2. that as they vsed to lay oyle, and incense vpon their sacrifices, Leuit.2.15. the one maketh a cheerfull coũtenance, the other is gratefull to the smell: so should all our actions bee perfumed with thankesgiuing vnto God. This dutie of praise is compared by the Prophet, vnto a young bullocke that hath hornes and hoofes, Psalm. 66. 31. Hee then that remembreth not to giue thankes vnto God, is as though he offered an olde and leane bullock, being faint and slouthfull to praise God, without hornes and hoofes: such an one shall neither haue strength to withstand and push the spirituall aduersary, neither is shodde with hoofes and prepared to beare all things patiently.

1. If the superstitious heathen doe encourage themselues to praise the gods of gold and siluer, Dan.5.4. to whom no praise is due, much more are wee bound to render praise to God, to whom it of dutie belongeth: it is the recompence which we pay vnto the Lord. *Quid rependam Iehoua? What shall I pay vnto the Lord, for all his benefits towards me, I will take the cup of saluing health, and call vpon the name of the Lord*, Psal.116.12. Giuing of thanks then vnto God for his benefits, is as our landlords rent; vnworthie we are to hold our farmes, if we refuse to pay so easie a rent-charge: our great landlord, of whome kings and Princes hold their kingdoms, raiseth not his rent, but onely expecteth the old seruice of thanksgiuing, which is the freest rent that can be.

5. So then, as here the Prophet Dauid made this song or hymne for his people, to shewe their thankefulnesse to God, for those great blessings: we ought also vpon the like occasion now offered to expresse our ioy before the Lord: Dauid vnited the kingdome before diuided; and now God hath raised vp vnto vs a Prince, in whom the regiments of England and Scotland are conioyned: great was the rent which in time past was betweene these two nations (though for these 40. yeares, the Gospel, the onely bond of peace, hath maintained loue and amitie amongst vs) yet pitifull is the remembrance of former calamities: how continually these nations did one offend another, with blodie and grieuous battels: Some time the English preuailed, as the 21. yeare of Edward the first, there was 40. thousand of the Scots slaine in one battell: Sometime the Scottes had the vpper hand, as in the 7. yeare of Edward the 2. in a battell fought at Estraueling in Scotland, there were put to the sword, and taken, 10. thousand, or after the Scottish historie, 50. thousand English: I will not make mention of Flodden and Musleborough fields, & other fierce battels between these nations. But this ye may consider, what a great blessing is like to ensue vpon this ioyfull coniunction of these kingdomes.

The vniting of these two kingdomes.

1. Benefit.

Lanquet.

2. Benefit, continuance of religion.

Dauid againe brought home the arke that a long time had soiourned abroad: and this is our greatest comfort, that contrary to the desire & expectation of the Papists, God hath sent vs a Princely shepheard, that shall still leade his people to the green pastures, and refresh them still with the waters of the word of life.

Dauid also expelled the Iebusites out of Ierusalem: and there are yet some Cananites in the land; Iesuites they are called, but more truely Iudasites, and other of Baals Priests, with whom I trust such order shall be taken, that they be no more as thornes in our eyes, and prickes in our sides. Thus you see how iust cause wee haue to celebrate a song of thanksgiuing, with the Prophet Dauid, for Gods great mercies:

cies: which shall bee a meanes, when the Lord seeth our thankefull acceptance of these good beginnings, that the proceedings shall be answerable: for God by our thanksgiuing is not profited, but we are altogether thereby benefited: as it is said in Iob, *If thou be righteous, why giuest thou vnto him? thy righteousnesse may profit the son of man.* Augustine teacheth this point well: *Non laudibus nostris ille crescit, sed nos, Deus nec melior fit si laudaberis, nec deterior, si vituperaueris, &c. God encreaseth not by our praise, but we: he is not the better for our praise, nor the worse for our dispraise: but we are the better if we praise him, and worse if we praise him not.* Psal.133.

The 2. meditation.

A song of Dauid:] That Church and commonwealth is happie to whom God giueth a Prince, such as Dauid was, whose heart is set aright to seeke God. In that Dauid was occupyed in godly meditations, and did exercise himselfe to endite holy songs and sonets, to the praise of God, and comfort of his Church; Princes are taught to be deuoted to the worshippe of God, and subiects doe learne to pray to God to send them kings and gouernours such as Dauid was, euen after Gods owne heart.

1. Thus the Prophet Esay speaking of the last times, saith, that kings shall bee nourcing fathers, and Queenes nourcing mothers of his Church, Isa.49.23.

2. Such was Salomon that praied himselfe in the audience of the people, with his hands stretched out vnto God at the dedication of the Temple, 1.King.8. The same wise and vertuous Prince did write those heauenly bookes of the Prouerbes, Ecclesiastes, the Canticles; and giueth himselfe the name of a preacher, Eccle. 1.1. Such an one was Iosias, that himselfe read in the eares of the people the bookes of Gods couenant, 2.Kin.23.2.

3. For praiers he should be as the *he goates before the flocke*, Ierem.5.8. to goe before the rest by their good example; whose godly lawes and wholesome precepts are as the *raine that commeth vpon the mowen grasse*, Psal.72.6. So they make religion and vertue to increase and flourish. Ἡγεῖσθαι δὲ χρὴ, οὐχὶ ἵνα προσφέρωσι θύματα.

4. Hereunto Princes should bee mooued, considering whose place and office they beare in earth: that as they are *called gods*, Psal.82.1. so they should seeke to set forth Gods glorie: for they are called Gods, as our Sauiour expoundeth it, *because to them the word of God is giuen:* Ioh. 10.35. The chiefe charge and care of preseruing the word of God is committed to them. Philip an heathen king could say, that a Prince must remember, *that he had obtained a diuine power; that he should command diuine things.*

Beside great is the reward of godly and vertuous Princes, whoby their good example drawe others vnto God: *They that turne many to righteousnesse, shall shine as the starres for euer and euer*, Dan.12.3.

5. Wherefore, as this consideration should stirre vs vp to giue great thanks vnto God, that hath in his mercie sent vs a Prince, not onely wise and learned, but sound in religion, and deuout in affection, as appeareth by his Maiesties books, such as we find not the like written by any king of this nation before. So let vs not bee slacke to commend his Maiestie in our continuall prayers vnto God, that the Lord would direct him by his spirit, and guide him in his feare, and strengthen him to hold out to the end, that godly course which he is entred into. 3. Benefit, when God sendeth a learned and vertuous prince.

And further, the people of God are taught, that where the Lord hath vouchsafed so great a blessing, then the which in this world there can be no greater, to send his Church a Nursing father, and the Commonwealth a prudent and vertuous gouernour, they should endeauour for their parts, in pietie to God, and obedience to their prince, and in all Christian duties to be answerable. It is a monstrous thing, that there should be a good Prince, and a bad people, a sound head, and a diseased bodie. The subiect should not by his vntowardnes grieue the heart of a good prince; but shew himselfe so conformable to all acts of pietie, that the vertuous gouernour may reioyce in the obedience and deuotion of his people; that in the ende he may

yeeld vp himselfe and his people with comfort vnto God, and say with the prophet, *Behold here am I, and the children which thou hast giuen me*, Isa. 8.18. For as Ambrose saith of good children, so it is true of good subiects: *Stipendia militiæ sua sunt, vernet in dei laudem terra quia colitur, mundus, quia agnoscitur, ecclesia, quia deuota plebis numerus augetur. They are as the hire or reward of the Princes warfare: let the earth sprout forth to Gods praise, because it is tilled, the world, because it is inhabited, the church because it is with deuout children filled and replenished.*

The 3. meditation.

Thus seeme the Septuag. to thinke, translating ἀναβαθμῶν degrees or aseending places.

Why they are called Psalmes of degrees.

Of degrees] There are thus intituled 15. Psalmes, that are here set together: which are neither so called, as though the Leuites were appointed to sing them vpon the degrees & staires of the temple, for as yet in Dauids time, the temple was not built, nor the plot thereof drawne, or the forme and patterne set forth: neither is it to be referred to the rising of the tune, wherewith those psalmes were sung in the Temple: for other Psalmes beside these were tuned sometime with the falling, sometime with the rising of the voice: some in an high tune were sounded forth, which was called Alamoth, 1. Chron. 15.20. some in the eight or base tune, as Psal. 6. and 12. which was called Sheminith, 1. Chron. 15.21. This title then, if it depended of the tune, could not be proper to these Psalmes. Wherefore psalmes of degrees signifie nothing else, but excellent songs, of an higher degree, and more principall vse; for so the word *magnalah* is sometime taken; as, 1. Chron. 17.17. Dauid saith, *Thou hast regarded me according to the estate of a man of high degree, O Lord.*

From hence then it may be gathered, that although the word of God in it selfe is of the same excellencie, as proceeding from one and the same author, yet in respect of our vse, and mens seuerall necessities, some part of the Scripture may be said to be more excellent then an other.

The Scriptures whereunto profitable.

1. For whereas the Scripture is profitable to fowre speciall vses, to teach, to improoue, to correct, and instruct in righteousnesse, as the Apostle sheweth, 2. Tim. 3.16. which fowre properties are answerable to those fowre set downe by the prophet Dauid; *to giue light to the eyes, wisdome to the simple, to conuert the soule, and reioyce the heart*, Psal. 19.7,8. The light is to know the truth, wisdome to discouer & improoue errour; conuersion, to turne the heart and correct vice; the reioycing is to take delight and to be instructed and go forward in well doing. Now euery man hath not neede alike of all these: some man had more need of knowledge to be instructed, other of conscience to be conuerted: one hath greater cause to be reformed of errour, an other to bee reclaimed from vice. Therefore in respect of mens diuerse and particular occasions, the Scriptures are diuersly to be applyed, and accordingly to be singled out.

How one Scripture is said to be more excellent then another.

2. It was not then by chaunce, that our Sauiour Christ opening the booke in the synagogue at Nazareth vpon the Sabbath day, did light vpon that place of the prophet Isai, Luk. 4.8. or that Eunuch was directed to read vpon that prophecie, Act. 8. But this prophet, as most directly foreshewing Christ, was sorted out, as fittest to instruct them, that yet did not beleeue on Christ. The same reason mooued Ambrose to commend vnto Augustine, as yet beeing but a newe conuert, the reading of this prophet.

Aug. epist. 3. ad Volusian.

3. For like as though all meates be wholsome in their kinde, yet they are not fit for euery stomacke; but a man of discretion will haue a care of his diet: & sitting at a great mans table (where is varietie of dishes) will consider diligently what is set before him, Pro. 23.1. The like iudgement should euery one bring to the reading of Scripture: as in an Apothecaries shop, though euery drugge haue his vse, yet are they not to be ministred for euerie disease: so the word of God must be applyed according to the diuers maladies of the soule.

4. The reason why the Lord hath thus tempered the Scriptures, the Apostle sheweth: *That the man of God may be absolute, beeing made perfect to euery good worke*, 2. Timoth. 3.17. That from the rich treasure of Gods word, we may drawe for euerie

ry occasion: as the wise Scribe taught vnto Gods kingdom, is as a wise housholder, that hath in his storehouse both new and old, Matth. 13.52. both old experience of Gods mercies to comfort him; *I remembred thy iudgements of olde and receiued comfort*, Psal. 119.52. and new examples of Gods iustice to humble him, as the Prophet againe saith: *Feare is come vpon me for the wicked that forsake thy law*, Psal. 119. 53. In the Scriptures, there is milke for babes, and strong meat for the riper age: there is instruction for the simple, and meditation for the deeper wit. Augustin saith well, *Pascimur apertis, exercemur obscuris, ibi fames, hic fastidium tollitur: We are norished with the easier, and exercised by the harder places of Scripture: there are wee kept from famishing, here from loathing.*

5. Let euery man then learne, when he readeth or heareth the word, to sort out that, which is most for his vse: to lay vp places of comfort against the day of affliction: if he feele his heart to be dull, to quicken it with the sense of Gods iudgements. Thus the Prophet Dauid teacheth vs to single out Scripture, where he giueth this note (*Selah*) in diuerse places of the Psalmes: as thrice in the 3. Psal. v. 2. 4. 8. which is a marke of attention: whereby he would haue those sentences so marked especially regarded. And in the same sense are these called excellent Psalmes, because of their excellent matter and necessarie vse.

While men neglect this course, not knowing their owne necessities, neither set apart the spirituall food of the word, but take it as in a whole lumpe: they misse of the right vse of Scripture, and defraud their owne soules. Ye shall haue some, that had need to be humbled, and as yet know not themselues, dwelling and delighting in their sinnes, and yet forsooth, these men cannot endure the law, euery thing hath an harsh sound in their eare, that rellisheth not of the sweete comforts of the Gospel. Like as it is not good to eate too much honie, Prou. 25.16. so neither is it fit for such alwaies to tast of the sweetnesse of Gods promises. And as Augustine saith well of Iudas, *mustum sancti spiritus potare non potuit, quo accepto continuo crepuit: he could not drinke the sweet liquor of the spirit, but after he had receiued it, he burst:* So impeniten persons, and such as are hardened in their sinnes, when they heare of nothing but *peace, peace*, are thereby made more incurable: and their wounds are not purged, but putrified. It is fit therefore for euerie man, as his disease is, so to apply the medicine.

The particular application of Scripture.

De Ecclesiast. dogmat. c. 50.

The 4. meditation.

v. 1. *I reioyced, when they said vnto mee, Let vs goe vp into the house of the Lord.*] This Princely Prophet reioyceth in the publike and peaceable exercise of religion, that the people of God had now free recourse vnto the house of God. And indeed, this is a benefit wherein all Christian people are much to ioy, that they are not exiled from Gods house, but may cheerefully and quietly thither assemble.

The ioy of christian assemblies

1. So saith the Prophet Dauid, *Blessed are they that dwell in thy house, they will euer praise thee*, Psal. 84.4. Therefore our Sauiour noteth this, as a fearefull signe of future miseries, *when they shall see the abhomination of desolation standing in the holy place: then let them that are in Iudea flie vnto the mountaines*, Matth. 24.15. When the holy place of Gods worship beginneth to be desolate and forsaken, what comfort can be elswhere expected?

2. Therefore Dauid desireth this as first and principall aboue all other, that hee might dwell in Gods tabernacle all the dayes of his life, Psal. 27.4. And he professeth, that he had rather be one day in Gods courts, then a thousand elswhere, Psal. 84.10. And hee powreth out his heart for griefe, when he remembred how he had gone vp with the people to Gods house, as a multitude keeping a feast, Psalm. 42.4. but now was tossed from place to place, and banished from that place of ioy and comfort.

3. The people of God flocking together to Gods house, are resembled vnto doues, that flie in at their windowes, Isa. 60.8. & as birds that flicker to their nests, Psal. 84.3. So euen as the sparrowes and swallowes beeing chased, doe resort vnto

their neasts; so the house of God is a place of rest to a troubled soule. And as in the poole of Bethesda, the lame and diseased, when the waters were stirred by the Angel, found remedie for their disease: so in Gods house the waters of life doe issue forth to the health of all, that thirst after them.

4. Great cause then haue the people of God to frequent the Lords Sanctuarie: because the Lord sitteth betweene the Cherubims, Psal. 99. 1. Gods way is in the Sanctuarie, Psal. 77. 13. Gods power and beautie are in his Sanctuarie, Psal. 96. 6. who then would not desire to enioy Gods presence; to behold the beautie of his face; to see the Lord in his word; to tast him in the Sacraments, to feele him by the operation of his spirit, to talke with him by prayer?

4. Benefit, free access to Gods house.

5. Wherefore we all this day are much bound to giue thanks to God, that in his mercie still granteth vs to haue free accesse to his temple. This gracious entercourse of religion, we had iust cause in respect of our sinnes to feare, least it might haue bin stopped: but God hath giuen vnto his Gospel in this land an open doore againe, which should haue beene for euer shut vp vnto vs, if the Popes curses, and Papists wishes, and Iebusites practises, could haue preuailed. How good yet and louing is God to Israel? in many countries to this day Gods house is desolate, and his true worship abolished: they which feare God are driuen to heare the word in corners, in woods and solitarie places: O therefore let vs reioyce in England, that we may safely goe vp to Gods house. Some, while they haue beene seruing God in his house, haue beene robbed and spoiled at home: some in the Church haue beene put to the sword, the house hath beene fired ouer their heads; their blood shedde in the sanctuarie, as the Galileans blood was mingled with their sacrifice, Luk. 13.

Euseb. l. 8. c. 6.

1. Thus we read that twentie thousand Christians in Nicomedia were burnt, beeing all assembled in the Church to celebrate the natiuitie of Christ, vnder the cruell persecution of Diocletian: Thus cruell Miniers, commaunded his captaine Iohn de Gaye, to put diuers of the Merindolians to the sword, which were gathered together in the Church. Hierom also maketh mention in his time, how that at Ments in Germanie, the citie beeing taken, diuerse thousands were slaine in the Church. Thankes be to God we neither feele, nor see any of these euils. Wherefore my brethren, let vs loue Gods house, and make much of this blessing, while we may; let no man contemne or neglect the holy assemblies: let not any worldly busines draw vs from the house of prayer, let not vaine pleasure hinder vs. How many are there, that of purpose put off their iourneys to the Lords day, thinking the time gained, that is spared from the exercises of religion? How many, that sit quaffing and tipling, trifling and toying, when they should present themselues before God? Let these things be now amended, and let vs begin to reioyce, that the Gospel hath yet a free passage among vs; and lay we vp in our storehouse plentie of spirituall instruction against the euill day: The wiseman sendeth vs to the Pismire, *Goe to the Ant thou sluggard, behold her waies and be wise*, Prou. 6. 4. which similitude Augustine doth very fitly thus explicate: *Vide formicam Dei, surgit quotidie, currit ad Ecclesiam Dei, audit lectionem, recondit intus grana electa de horreo. Behold Gods Ant, he riseth daily, goeth to Church, heareth the word, laieth vp the chiefest cornes, &c. The time of winter commeth, some euill or crosse befalleth him, modo intus formica comedit labores æstatis; now he doth within to himselfe enioy the gatherings of summer.* Let vs in like sort learne wisdome of the Ant, now while we may, to lay vp store of spirituall foode in the granaries of our hearts, that we may be prouided against the time of dearth and famine come.

Fox p. 952. col. 2

Hiero. ad Gerontiam.

in Psal. 66.

The 5. meditation.

Let vs goe, or, *we will goe into the house of the Lord.*] The people did encourage one another to goe vp to Gods house: whereby we are taught, that it is euery mans part, to helpe forward his brother, and to stirre him vp vnto the exercise of godlinesse.

1. Thus Isay prophesied of the last times: *Many people shall say, come, and let vs goe*

goe vp to the mountaine of the Lord, Isa.5.3. S. Paul also mooueth the brethren one to comfort another, 1.Thess.4.18. *One to exhort and edifie an other*, 1.Thess.5.11? Neither yet, where Ieremie saith: *in those dayes, they shall teach no more euerie man his neighbour, and euerie man his brother, saying, know the Lord*, Ier. 31.34. is this Prophet contrarie to Esay: but this saying must be vnderstood comparatiuely; that in regard of the aboundance of knowledge vnder Christ, there shall not be such need of mutuall instruction, as was before vnder the Law.

2. Thus Iacob encouraged his seruants and whole family, *Cleanse your selues and change your garments, we will rise vp and goe to Bethel, and I will make an altar there vnto God*. Gen.35.2,3. The shepheards vnto whom the Angels declared the gladtydings of the birth of Christ, said one to another: *Let vs go vnto Bethlem, and see this thing that is come to passe*, Luk.2.15. Thus Andrew brought Peter, and Philip Nathaniel vnto Christ, Ioh.1.41.45.

3. Like as then, *two are better then one*, (as the Preacher saith) *if either fall he will lift vp the other, &c. If two sleepe together they shall be heate*, Eccles 4.10.15. So by the fellowship of brethren, and their mutuall exhortations, zeale is increased, and spirituall strength augmented. And as in the bodie one member helpeth another, and doe communicate their offices: so should we, beeing one bodie in Christ, seeke and procure the good one of another.

4. See we not the wicked how they one prouoke another to mischiefe, and entise vnto euill? *Come, we will lay wait for blood, &c. cast in thy lot among vs, we will haue all one purse*, Prou.1.11.14. They doe claspe together as bryers, Mich. 7.4. Much more should Christians one stirre vp and prouoke another to goodnes.

For this is the propertie of charitie, it seeketh not her owne things, 1.Cor.13.1. it desireth to impart, what gift soeuer it hath, to the good of many: as Bernard well noteth vpon the 134. Psalme: *It is like to the pretious ointment vpon the head, that runneth downe vpon the beard, euen vpon Aarons beard, which went downe vpon the border of his garments: Non remaneat in barba Aaron tota vnctio sithutaris, capiat sane prima, non sola, resundat & inferioribus membris, quod accepit ipsa desuper. Let not the wholesome annointing stay in Aarons beard, let it receiue it first, but not alone, but shed forth to the members below, which it hath receiued from aboue.* Serm.14 in Cantic.

5. By this doctrine then, the great negligence of people is reprooued, which suffer euerie one to walke his owne way: no man exhorteth, admonisheth one another: but like as if thou shouldst see thy brother readie to fall into a pit, which hee was not ware of, and forbearest to tell him, thou art accessarie to his danger: so saith *Augustine, Praecipitat se quis in vitia sua, praedicat apud te malefacta sua, tu nosti malu esse & laudas, &c. Thou seest a man to run headlong vnto sinne, he vaunteth of his wickednesse before thee, thou knowest he doth euill, and yet doest not tell him:* thou art guiltie of his perishing. The time was, while Poperie raigned, that Christians could not meete to conferre together, one to exhort and admonish another without danger of their liues: as *Iames Brewster*, for hearing one *Sweeting* to read many good things out of a booke: and because the said *Sweeting*, when *Iames* had said, The sonne of the liuing God helpe vs, answered, Now almightie God so do, were both condemned, and burnt in Smithfield. in Psal.59. Fox p.818 ann. 1511.

Ioannes de Caduroo, for bringing forth this sentence at a feast, Christ raigne in our hearts, and prosecuting it by Scriptures, was burned. ann. 1533. Fox.p.897.

Thomas Saupaulinus, because hee rebuked one for swearing, was suspected for a Lutheran, and burned at Paris. ann.1551. Fox p.904.

This was the miserable thrall of Christs Church, in those blind sottish daies; but now blessed bee God, these 45. yeares it hath beene lawfull for Christians to vse godly conference, and mutuall exhortation, and I trust this libertie shall continue still twice so many yeares, and I hope to the worlds ende. This benefit if it bee not cheerefully vsed, it shall be the peoples fault, not want of Christian freedome and libertie therein. But it is no great maruell, that the common people neglect this mutuall dutie, seeing they which haue charge ouer others, as fathers ouer children, masters ouer seruants, do faile in this behalfe; the most part of these, leauing those who The 5 benefit godly conference.

they are charged with to their owne election, and sway of their simple wit: Let these also knowe, that God will require their blood, which perish by their negligence, at their hands. Let them remember how seuerely Eli, otherwise a good man, was punished in himselfe and his posteritie, for his remissnesse toward his children, 1. Sam. 2. And so I conclude this place, with that golden sentence of Augustine; *Adduce eos ad domum dei tecum, qui sunt in domo tua tecum, mater Ecclesia aliquos à te petit, aliquos repetit, petit eos, quos apud te inuenit, repetit eos, quos per te perdidit, acquirat solers quos non habuit, non plangant, quos habuit: Bring those vnto Gods house with thee, which thou hast in thine owne house with thee: the mother Church doth craue some of thee, others she doth challenge: shee craueth those which shee findeth with thee, she challengeth those which shee hath lost by thee: let her get what she had not, not grieue for that shee had.* Wherefore masters, fathers, and governours should rather seek by their godly care to winne those vnto God, that belong vnto them, then pull them by their negligence from God, for whom they are accomptable.

Epist. 70.

The 6. meditation.

The house of Iehovah] This is a great honour, which the Lord vouchsafeth vnto such places, as are dedicated to his worshippe, that they are the Lords houses and dwelling places; that though heauen and earth cannot containe that infinite maiestie, yet he is present among the faithfull assembled together in his house.

1. Thus saith the Lord by his Prophet, *Heauen is my seate, earth my footstoole: where is that house that ye will build for mee? To whome will I looke, to him that is poore, and of a contrite heart, and trembleth at my words*, Isa. 66. 1, 2. So our Sauiour Christ promiseth, *Wheresoeuer two or three are gathered together in my name, there am I in the midst among them*, Matth. 18. 20.

2. Iacob hereof had experience, when in his dreame he saw that comfortable vision of the ladder, and awaking called it Gods house, and the gate of heauen, Gen. 28. 17. Salomon by his holy prayer at the dedication of the Temple, obtained that God would be there present, and heare the supplications of the people that should pray in that place, 2. King. 8. 30.

3. Like as then the curtaines of the Temple was pictured with Cherubs faces, Exod. 36. 8. so are the Angels of God present as ministring spirits for the Elect sake, when the people of God are assembled in prayer: and as the Tabernacle of Moses was shadowed with a cloud, an euident signe of Gods presence, Num. 9. 22. so the Lord doth ouershadow by the worke of his spirit, the hearts of the faithfull assembled in his house to heare his word.

4. God therefore is present in his house because of his promise: for there the Lord will be seene, as Abraham said; *In the mountaine will God be seene*, Gen. 22. 14 so will the Lord shew himselfe in his sanctuarie, promising there to heare the praiers of his people. And againe, where els should the Lord be thought to be present, then where he bestoweth his gifts: as it is said in the parable of the prodigal child; *In my Fathers house is bread enough, &c.* Luk. 15. Therefore because the store of this spirituall bread, which is the word of God preached, is dealt in the Church assemblies, there is surely our fathers house.

Holines not to be ascribed to the place it self.

5. First, here all superstitious persons must be met withall, which tie Gods presence to the walls and stones of the church, as though it were in it selfe a more holy place: such were the Israelites, that thought the very presence of the Ark would deliuer them from the Philistims, when as God was not present, whome they had chased away with their sinnes, 1. Sam. 4. And they had nothing in their mouth, but *the Temple of the Lord, the Temple of the Lord*, Ierem. 7. 4. foolishly imagining, that what sinnes so euer they had committed, if they did but once come within the wals of the Temple they were deliuered, Ier. 7. 10. Such is the superstition which the Papists haue of their hallowed Churches, ascribing great vertue to the place it selfe: whereas the Lord for his worship maketh no difference of places, but euerie where he is accepted, which worshippeth in spirit and truth, Ioh. 4. 23, 24. Churches indeede

deede are holy places, but not in respect of any inherent holinesse, but because of the holy vse, namely the holy prayers and exercises of holy assemblies: which point is very well touched by Bernard, *Habent sanctitatem, sed propter corpora vestra, &c. Your Churches are holy because of your bodies, as your soules are holy because of the Spirit that dwelleth in you, your bodies holy because of your soules, so this house is holy because of your bodies.* De dedicat. eccles. serm. 1.

Secondly, all profanation of Gods house is forbidden, or turning of it to any secular vses. Our Sauiour would not suffer them to carie a vessell thorough the Temple, nor to buie and sell, but ouerthrew the tables of the money changers, Matth. 11. 15. 16. Hereof it is that diuerse abuses of places consecrate to religious vses, haue been by diuers wholesome Canons restrained: the law-daies should not be kept in Churches, *Concil. Arelatens. sub. Carol. c. 22.* that feasts be not made there. *Trullan. c. 74.* that no man bring in beast, or castell, *ibid. c. 88.* that no dauncing there be vsed, songs, or enterludes, *Bracarens. 3. c. 2.* All which, and such like corrupt vsages, are great profanations of Gods house, which is appointed for praier, and other holy exercises. Houses of praier not to bee profaned.

Thirdly, if the Church be Gods house, it ought euen in respect of outward comelinesse and decencie, to be reuerently kept. Men should not be curious in adorning their owne houses; and dissolute in maintaining the house of God. This was the reproofe of the Israelites in Haggai his time, because they themselues dwelled in sieled houses, and suffered the Temple to lie wast, Hagg. 1. 4. And verily where people are slouthfull in this businesse to beautifie and repaire the publike places of religion, it sheweth that they much regard not the exercises of that holy habitation.

Lastly, as it is Gods house, so we should come reuerently to it, as into Gods presence; as Iacob resolueth himselfe: *How fearefull is this place? this is none other but Gods house*, Gen. 28. 17. Gods palace is much vnlike Ahashuerosh court: Mordecai could not enter there, because hee was cloathed with sackcloath, a mourning garment, Esth. 4. 2. but he is soonest admitted into Gods court, that commeth with true sorrow and contrition. Men vse to come trembling vnto the Princes Maiestie, and with reuerence enter into the court: Gods house in like manner is his pallace: and therefore in time past we shall finde, that the Church was called βασιλικὴ, a basilike or Princes house. It is the mansion of the great King, and therefore we should not come with secure hearts, and profane affections, as the manner of some is, but with reuerence and feare, as into the presence of the highest Maiestie. And herein we haue the example of our Princely Ecclesiastes, that both in practise and precept goeth before vs in this duties of reuerence toward God, thus mooving and aduising his princely sonne: *But in your praier to God speake with all reuerence: for if a subiect will not speake but reuerently to a King, much lesse should any flesh presume to talke with God as a companion.* How much are we bound vnto God, that in his mercie hath sent vs a king truely touched with the deuout sense of religion? who, what he prescribeth to others, doeth first practise in his royall person, and as the Prophet saith, *is as an hee-goate before the flocke*, Iere. 50. 8. that is, most forward of the rest. To conclude this place. Bernard well saith: *Terribilis plane locus quem fideles viri inhabitant, quem angeli sanctis frequentant, quem sua quoq; presentia dominus ipse dignatur, worthie of all reuerence, which faithfull men inhabite, angels frequent, where God himselfe is present.* The presence of Christs Church requireth reuerence, but of angels more, of God himselfe most of all. Arelatens sub Carol. c. 22. Laodicen 28. βασιλικὴ δωρ. p. 11. The 6. benefit, the example of a godly king.

The 7. meditation.

v. 2. *Our feete shall stand in thy gates*] That is, whereas the Arke before was flitting from one place to another, not onely in the wildernesse vnder Moses, where the Arke was remooued, as the came pitched their tents; but afterward also it often changed place: from Shiloh to Ebenezer, from Ebenezer to Ashdod, from thence to Gath, from Gath to Ekron, from thence to the house of Obed-Edom, and 1. Sam. 5. v. 1. 8. 10 1. Sam. 6. 14. 1. Sam. 7. 1. 2. Sam. 6. 10. and 12.

so to Ierusalem: now the Church of God reioyceth that the Arke was setled and brought to his resting place. This then is the ioy of the Church when religion is setled and established, and brought to perfection: when the people are resolued in their conscience of the truth, and stand confidently with their feete in Gods house.

1. Thus the Lord promised concerning Sion: *The Lord hath chosen Sion, and loued to dwell in it: this is my rest for euer, here will I dwell, for I haue a delight therein*, Psal. 132.13. Now in Dauids time, and not before, the place was elected and appointed, where the solemne exercise of religion should be practised.

2. Thus Salomon builded God an house; whereas hee dwelt in tents before, that the Arke should be no more transported out of his place: and herein Salomon was a figure of Christ, in whome the promises of God are Yea, and Amen, 2.Cor. 1.20. *Who hath giuen vs an euerlasting testament, a kingdome, which cannot be shaken.* Hebr. 12.28. who is the true Messiah, neither are we to looke for any other. Math. 11.3.

The faith of Christ not flitting or changeable.

3. Like as then when Samuel went to annoint Dauid, first Eliab, then Abinadab, then Shammah, and the rest of the brethren came in order before Samuel, but none of them was chosen: at the last Dauid was sent for, and hee was the man, 1. Sam. 16. So after many Prophets, and many professions in the world, at the length commeth Christ, and hee is annointed king for euer. And as when Elias was in the caue, a mightie winde was sent of God, then an earthquake, then a fire, but God was in none of them: but at the last hee spake in a soft and still voice: So Christ came not, though many signes and wonders went before, till hee himselfe spake with a soft and still voice in the forme and shape of a man.

1.King.19.

4. For the Apostle saith, *Iesus Christ yesterday and to day, and the same for euer*, Heb.13.8. therefore as Christ is alwaies the same, so the faith and religion of Christ is constant and immutable. And as the Apostle inferreth hereupon in the same place, *Be not carried about with diuers and strange doctrines*, v.9. so should we be resolued and setled in religion.

The 7. benefit the setling of religion.

5. Wherefore, euery man may consider, how much bound we are to praise God, which hath in his mercie raised vs vp a Dauid after Samuel, to bring home the arke of God, and to establish and settle religion, which was feared of many, and wished of some, to be flitting at the next change. The Pope and his adherents would draw the English people, as Ieroboam called the Israelites to Dan and Bethel, to the Romane religion: but I trust our feete shall stand still at home in the gates of Ierusalem. Let men therefore be constant in faith, *not be carried away with euery wind of doctrine*, as the Apostle saith, Ephes.4.19. not halt betweene two opinions, as some, like *Ianus bifrons*, looking both waies, haue of late in the Church of England, set a foote some popish doctrines, mingling the sweete lumpe of the Gospel, with sowre leauen of their owne. Such Teachers I trust will hereafter be better aduised, and fill their hands with better seede, that no more cockle and darnell be scattered in good ground. God graunt a generall consent in iudgement and concord in heart, both in teachers and hearers, that we may goe vp together to Gods house, and that our feete may stand stedfastly in Ierusalem: that as Ambrose well alludeth, *Sicut rotam intra rotam vidit propheta currentem: ita teres vita sanctorum est, & ita sibi concinens, vt superioribus posteriora respondeant*: as the Prophet saw one wheele runne within another, so the life of the Saints should be round and currant, and so consorted together, as one part may answer to another.

Lib.1.de spirit. cap.21.

The 8. meditation.

In thy gates O Ierusalem.] This citie God made especiall choise of: as it is in the Psalme, *God loueth the gates of Sion aboue all the habitations of Iaacob*, Psal. 87.2. It was called the citie of God, v.3. the citie of the great King. Matth. 5.35. the holy citie. Matth. 4.5. there Abraham was bid to sacrifice his sonne, Gen.22. of this citie was Melchisedeck founder, and king, Gen.14. yet notwithstanding all these priui-

ledges

ledges, this citie was often for their sinnes besieged, by Pharao Necho, 2.king.23. 23. by Nabuchadnezzer, 2.king.24.11. destroied by the king of Babylon, 2.king. 25. and at the last vtterly ruinated and made desolate by the Romanes. Whereby we learne, that there is no citie or countrie, though indued with neuer so great priuiledges, but if they continue in sinne, may be in Gods iustice cast off.

1. The Prophet saith, *Hee turneth a fruitfull land into barrennesse for the wickednesse of the people, that dwell therein*, Psal.107. 34. God is able both to change cities and countries, to bring them to perpetuall ruine and desolation, because of the sins of the inhabitants. Ruine of cities for sinne.

2. Thus the Lord dealt with Samaria, 2.King. 21. 13. and with Shiloh, where three hundred yeares the Arke of God rested: *Go vnto my place, which was at Shiloh where I set my name at the beginning, and behold what I did vnto it, for the wickednesse of my people Israel*, Ierm.7.12. What is become now of Babylon the chiefe citie of the Chaldeans, of Niniue of the Assyrians, of Ecbatane the great citie of the Medes, Susis of the Persians? there is no monument of them left, but as Seneca saith, *Ipsa fundamenta consumpta sunt, nec quicquam extat, quo apparent illas saltem fuisse: the very foundations are worne out, and it doth not appeare that there were any such cities.* Epist.91.

3. As God hath dealt with these cities, so hee can offer the same occasion to others; *I will stretch ouer Ierusalem the line of Samaria, and the plummet of the house of Achab, and I will wipe Ierusalem, as a man wipeth a dish, which hee wipeth, and turneth it vpside downe*, 2. King.21.13. It is no whitte harder for God to bring destruction vpon cities, then for the mason to lift vp his line and plummet ouer his worke, or then it is to wipe a dish when it is foule.

4. The cause why the Lord iudgeth countries and citties is expressed in the case of Israel: *because they sinned against the Lord their God, &c. and walked according to the fashion of the Heathen, &c. and had made them images, &c. therefore the Lord, was exceeding wroth with Israel, and put them out of his sight.* 2.King.7.8,10,18. The like sinnes in any citie neuer so famous or honourable in the world, must needs procure the same iudgements.

5 First in that Ierusalem that famous Citie is now forsaken of her inhabitants, & made an habitation of Deuils, of Pagans and Infidels, we learne, that Gods Church & the true religion is not limited to any certaine place: and seeing God hath shewed such indignation toward that country & nation, which put Christ to death, what reason had the Romane Bishops in time past, to incite Christian Princes to moue such deadly warres for the recouerie of the holy land, as they called it? After God had polluted his owne citie and Temple, and Christ neglected the very place of his birth for the sinnes of the people, what cause had Christians so superstitiously to be addicted to that place, which was reiected of God? Their ouersight herein well appeared by the euent, for we shall not read of any warres that continued longer, with greater bloodshed, and lesse happie successe, then these maintained by Christians against the Saracens for the possession of the holy land. Hereupon Princes lead with a superstitious conceite, take vpon them the crosse, to goe fight for Hierusalem, as Henrie the 2. Richard the 1. King Iohn, with diuerse other, who thought simply as Naaman, that no earth was so holy as that about Iordan, 2. King. 5.17. But our Sauiour hath giuen vs a rule for this: *The houre commeth, when ye shall neither in this mountaine, nor at Ierusalem worship the Father*, Iohn.4. 23. The true worship of God is not tied to Ierusalem, as Hierome well expoundeth those words of the Psalme; *God loueth the gates of Sion more then all the habitations of Iaacob. Numquid istas portas diligit Deus, quas videmus in cineres & fauillas conversas? &c. Doe you thinke that God loued these gates, which are turned to dust and ashes? no man is so foolish to thinke so. &c.* And againe hee saith, *Ne quicquam fidei tuæ deesse putes, quia Hierosolymam non vidisti, &c. Thinke not any thing therefore wanting to your faith, because you haue not seene Ierusalem, nor vs therefore better, because we haue there our habitation.* Of the wars for recouering the holy land so superstitiously called. De ter. promiss. Ad Paulin.

Secondly, the like fantasie the Papists haue of Rome, which the Iewes had of Ierusalem: they imagine that Gods Church cannot possibly faile there: as though they euer

euer had the like promise for Rome, as the Iewes had for Sion. *That God would dwell there for euer*, Psal.132.14. How would the Papists triumph if they could finde any such text for Rome, *This is my rest for euer?* yet if they did, such promises are but conditionall; for God no longer bindeth himselfe not to forsake a nation, then while they doe not forsake him. Let proud Rome therefore know, that seeing she is fallen away from the faith of Christ by most grosse idolatrie, and other apostasies, that shee cannot long escape vnpunshed: Ierusalem was deerer in Gods sight then euer Rome was, it was longer protected by him, greater miracles had God wrought for them, more holy men and Prophets there preached, then euer Rome had. And Hierome speaking of poore Bethlem saith, *Puto sanctior locus est rupe Tarpeia, quæ de cælo sæpius fulminata ostendit, quod deo displiceat: I take it to be a more holy place, then the Tarpeian rocke at Rome, which beeing so often smitten with lightening, sheweth that God was angrie with it.* If Bethlem was not spared, where Christ was borne, much lesse Rome is priuiledged, by whose authoritie Christ died; *If God spared not the naturall branches, take heede least hee spare not thee*, saith S. Paul to the Romanes, Rom.11.21. The Iewes then were the true naturall branches, the Romanes strange and adopted branches: therefore if the first were plucked off for their rebellion, the second must not thinke to stand in their superstition. A foolish conceit therefore and imagination it is, that Rome should be the mother Church, and nurserie of all the world. Hierome well saith, *Non audeo Dei omnipotentiam angusto fine concludere, & coarctare parvo terræ loco, quem non capit cælum. I dare not conclude Gods omnipotencie with a small bounds, and to thrust him into a small roome, whom the heauens cannot hold.*

Romeneuerhad such promises as Hierusalem.

Hier.ad Eustac.

Ad Paulinum.

Thirdly, this example of Ierusalem doth admonish all cities, not to presume of their temporall and externall happinesse, but to learne thankefully to embrace the truth, least for their vnthankfulnes they be depriued both of the vertue, and the handmaid thereof prosperitie. Let Ierusalem of England the citie of London be warned by her sister, the Iewish Ierusalem, that shee take heed of her sinnes, that she tast not of her sause. Let the calamities of other neighbour cities admonish her: it is some while since Lyons in France was in one night consumed sticke and stone with fire; whereof Seneca maketh this lamentable mention, *Vna tantùm nox interfuit inter civitatem maximam & nullam, denique diutius tibi, illam perisse, quàm periit, narro. There was but the distance of one night betweene a great Citie, and none at all, and I haue beene longer in telling you of the destruction thereof, then it was in destroying.* Verolamium here in England situate not farre from S. Albons, was a famous and great citie, now not so much as the name thereof remaineth. What great calamities befell most famous cities in Hieromes time hee himselfe reporteth: how all France was wasted of the Barbarians, *the citie of Ments taken*, and many thousands slaine in the Church: *Ipsa Hispania iam peritura contremiscit:* Spaine trembleth, as if it were now readie to perish. And what hath happened in other countries and cities round about vs in our time, who can be ignorant? The massacre of Paris, the desolation of Antwerpe, the sacking of Calice, surprising of many townes in the low countries. All these examples should warne noble Cities and Corporations of England to beware of those sinnes, for the which the other haue beene chastised. As Hierome well saith, *Orbis terrarum ruit, in nobis peccata non ruunt, vrbs inclyta & Romani imperij caput, vno hausta est incendio: The famous citie and chiefe of the Romane Empire at once consumed with fire, the world falleth to ruine, and yet within there is no ruine of our sinnes.*

Epist.92.

Cambden de comit. Hertfor.

ad Gerontiam.

Hieron. ibid.

The 9. meditation.

Ierusalem is built as a citie.] Here is expressed our principall fruit of Dauids prosperous, good, & peaceable gouernment, that the citie was beutified and enlarged with many goodly houses and buildings: which sheweth that it is not the least temporall blessing, when a citie or nation enioyeth peace, that they may build them houses and plant their grounds.

1. Thus

1. Thus the Lord saith by his Prophet, *I will bring againe the Captiuitie of Iacobs tents, and haue compassion on his dwelling places, and the citie shall be builded vpon her owne heape, and the palace shall remaine after the manner thereof.* Ierem. 30. 18. The Lord promiseth this as a singular blessing, that Ierusalem which was before destroied and laide wast, should be reedified againe, and recouer the pristine beautie.

2. Thus the Psalmist doth celebrate this as a great fauour of God to Ierusalem, that when the citie was besieged, as it should seeme of Senacherib in the daies of Hezekiah, the Prophet so protected it, that no part thereof was defaced: *Compasse about Sion, goe round about it, and tell the towers thereof, marke well the wall thereof, behold the towers, that you may tell your posteritie.* Psal. 48. 13. 14. There was not so much as one tower, or any part of the wall defaced. So Dauid when he had taken the fort of Sion, he built round about it, & called it the citie of Dauid (to which building this verse hath speciall relation) and the reason thereof is giuen, *Dauid prospered and grew, for the Lord of hosts was with him.* 2. Sam. 5. 9, 10.

3. Like as the nest is to the birds, so is a mans house as Iob resembleth it: *I shall die in my nest*, 29. 18. Euen as when the sillie birds are suffered to build their nestes quietly, where to lay their young: so is it with citizens, when they safely and securely dwell in their houses. They are as mens bowers, wherein they solace and refresh themselues from the heate and cold, as Ionas reioyced in the gourd that shadowed him from the Sunne, Ion. 4. so a ioy it is when men may sit quietly vnder their own bowers. Vnto this outward flourishing in comely and decent buildings, the Lord compareth the spirituall encreasing of his Church: *If shee be a wall, we will build vpon her a siluer pallace, if shee be a doore, we will keepe her in with doores of cedar.* Cant. 8. 9.

4. The Preacher sheweth what is the cause of this blessing, that a man sitteth quietly in his owne house, and inlargeth his dwelling place, and prospereth in his affaires: *It is of the hand of God, and Gods gift for a man to take pleasure in his labours.* Eccl. 2. 24. & 5. 17.

5. Wherefore much is this nation of England, and especially the goodly cities and townes thereof to reioyce and giue thankes to God, and the citie of London most of all, for this long time of peace, whereby men do enioy the labours of their owne hands. We haue not built houses for others to dwell in, nor planted vineyards, and others eate the fruit thereof, as the Lord threatned the Israelites, 2. Deu. 28. 30. And as other cities haue had woefull experience: their houses haue beene beaten downe ouer their heads, and the goodly sumptuous buildings made lowe with the ground. Sometime cities and famous buildings haue beene ouerthrowen with water, as in Noahs deluge: sometime consumed with fire, as Sodome and Gomorrah: sometime deuoured and swallowed vp of the earth, as the tents and houses of Core, Dathan, and Abiram: beaten downe with winds, as Iobs house. We reade in forraine stories of great calamities which haue fallen vpon cities: at Antioch there was an earthquake which continued a whole yeare together. At Nicomedia many houses were shaken downe with an earthquake, and diuers people slain with the fall of the houses, and among the rest, Cecropius and Arsacius: at Constantinople vnder Leo the Emperour, such a raging fire tooke the cittie, that it continued foure daies, and the houses were burnt the length of 14. furlongs. The like calamities Seneca reporteth to haue beene in his time; *Quoties Asia, quoties Achaia vno tremore ceciderunt? quot oppida in Syria, quot in Macedonia diruta sunt? How often haue the cities of Asia and Achaia fallen downe by earthquakes? how many cities in Syria and Macedonia haue beene swallowed vp of the earth, in Cyprus likewise and Paphus?* The citie of London hath not beene free in time past from such losses; ann. 1091. in the 4. yeare of William Rufus, 600. houses were blowen downe by a tempest in London: ann. 1232. in the 16. of Henrie the third, great hurt was done in the citie by thunder and lightning. Wherefore, much are we all bound to thanke God that hath preserued vs, our cities, our houses, from these fearefull calamities: that we are not surprised in our houses, and sitting at our tables of our enemies, as Balthasar was in the middest of his feast. Dan. 5. and as many haue beene in other places:

The 8. benefit, enlarging of cities & buildings

Calamities vpon cities by winds & earthquaks Soc. l. 1. 7.

Zozom. l. 4. c. 15.

Euag. l. 2. c. 12.

Senec. epist. 91.

Stow.

places: and how much are we to praise God, that hath so wrought for this Church and common wealth, prouiding a nourcing father for vs, vnder whose shadow we trust to be defended still in peace and true religion, that I hope we may say as Dauid here doeth, of our cities and townes: *Ierusalem is a citie well built, &c.*

Further, because mention is here made of building, it shall not be amisse briefly to obserue what rules are to be kept in the rearing of edifices among Christians, which may briefly be reduced to these three, that they be made without oppression or *cruelitie*, not with ostentation and *vanity*, nor yet without compassion and *charitie*.

Rules to be obserued in building houses.

For the first, the Prophet saith, *Woe vnto him, that buildeth his houses with vnrighteousnesse, and his chambers without equitie*, Ierem. 22. 13. So doe they, which oppresse the poore, and ouer-reach vpon their grounds to enlarge their own dwellings, as Ahab did vpon Naboth, 1. King. 21. For the next, the Prophet reproueth those, *that build them houses, &c. and call their lands by their names:* Such was Nabuchadnezzer, that said in the pride of his heart, *is not this Babel, which I haue built for the maiestie of mine honour?* Dan. 4. 17. A vaine thing is it for men to set their heart vpon their gay houses, and to swell in pride because of their sumptuous edifices, seeing they must one day leaue their lightsome and glorious houses, and lie in darkenesse. Thirdly, men must not set their minds so to build their houses of timber and stone, as that they forget to releeue the liuing stones, the poore members of Christ, whereof the spirituall building of the Church consisteth: which Iob noteth as a fault in the rich men of his time, that did build in solitarie places, Iob. 3. 14. that they might dwell alone, and not be troubled with the crie of the poor at their gate. Such are those builders in these daies, that delight to build faire to the eye, but the poore there findeth nothing to fill his hungrie bellie: they make many chimneies, but keepe fewe fires: their chambers are lightsome with faire windowes, and their staires loftie with high towres, but their gates not adorned with troupes of the poore. Their palaces are seene a farre off, but not smelt neere hand: their lodgings are hung with greene, and grasse groweth at the doores. Ambrose saith well of such, *Clamat ante domum tuam nudus & negligis, & tu sollicitus es quibus marmoribus pauimenta vestias: The poore naked crieth at thy doores not regarded, and yet thou art carefull with what marble the floore should be paued.* Wherefore if any will build sure, that their habitation may remaine, and that Ierusalem may still be as a citie well built: let them lay the foundation in equitie. Houses built with vsurie, extortion, wrong iudgement, briberie, deceit, as I am afraid the houses of many in the countrie are, but more in the citie, cannot long continue, nor the owners long enioy them, but as Ieremie saith, so their posteritie shall soone say, *Habitacula nostra proiecerunt nos, our habitations haue cast vs out.* Ier. 9. 19.

The 10. meditation.

That is compact together in it selfe.] The word in the originall is *chabar*, which signifieth to ioyne together. The Septuagint translate, μετοχὴ αὐτῆς ἐπὶ τὸ αὐτό, *which doth participate or communicate together.* Before the citie was diuided, part thereof beeing possessed of the Iebusites, which were of a contrarie religion. This then was a singular benefit, that the citie which was before disioyned in religion, and ciuill dissention, is now reduced to vnitie and conioyned in one. A happie thing therefore it is, when a nation, citie, or people doe consent and agree together and liue as brethren.

1. *Behold* (saith the Prophet Dauid) *how comely and good a thing it is, brethren to dwell together*, Psal. 134. 1. So the Prophet saith, *The hatred of Ephraim shall depart, &c. Ephraim shall not enuie Iudah, nor Iudah vexe Ephraim*, Isai. 11. 23. that is, they which before liued at variance, shall be reconciled.

2. Thus Abraham appeased the strife that was betweene his seruants and Lots, Gen. 13. Isaak made an atonement with Abimelech, whose seruants before had contended with Isaaks seruants for certaine wells of water. Gen. 26. Moses would haue

haue pacified the two Ebrewes that stroue together, Exod.2.13.

3. For discord in a citie, or among neighbours is like a raging fire: as Iotham prophecied, that *a fire should come from Abimelech, and consume Sechem, and a fire likewise from Sechem to consume Abimelech*, Iud.9.20. Which fire was that ciuill dissention, whereby they were one destroied of another. And as Abimelech when he had destroied the citie, did sow it with salt, to make it for euer vnfruitfull, *ibid.*v.45. so is dissention among neighbours and citizens, like to the sowing of salt. And contrariwise, vnitie and concord is a comely and pleasant thing, like to the sweet ointment of Aaron, that gaue a pleasant perfume round about: and like as they could not roll away the stone vpon the wels mouth to water the sheep, till all the shepheards came together, and ioyned their strength to doe it, Gen.29.8. so by concord and vnitie, great matters are compassed which by diuision are hindred. The danger of discord.

4. Concord and peace is an euident signe of Gods presence, who is the author of peace, and not of confusion, 1.Cor.14.33. And the Prophet Dauid hauing set forth the singular benefit of concord among brethren, comparing it to the dewe that falleth vpon the hills: hee thus concludeth, *there the Lord appointed the life and blessing for euer*, Psal.134.3. shewing that all blessings are expected, where brotherly loue is kept and nourished.

5. First then, herein appeareth a wonderfull work of God at this present among vs in this realme of England: who hath made this nation as a citie well compact in it selfe, that all, as one man, haue consented together to bring the Lords annointed to Ierusalem: as all the tribes of Israel came vnto Dauid and said. *we are thy bones and thy flesh*, and with one consent anointed him king, 2.Sam.8.1. And as Israel and Iudah did contend, which should be most forward in restoring Dauid, 2.Sam.19.41. So men of all sorts haue striued, who might shew most ioy, and greatest durie to our Soueraigne. What troubles haue men feared at the next change, who can be ignorant? many wishing they might not liue to see those dayes, some looking as it were a squint two waies, to be readie for all accidents; some as it hath beene credibly reported, disposing their lands to feoffes, to the vse of their heires, fearing the troubles of these daies. But God hath put away all feare, and turned all to good, and wrought mens hearts as waxe, to a loyall agreement, that neuer any Prince entred more quietly in this land, then our now Soueraigne Lord, whose happie yeares and godly raigne, God in his mercie long continue: *This is the Lords doing*, as the Prophet saith, *and it is marueilous in our eyes*, Psal.128.23. The 9. benefit the generall consent and desire of all in receiuing his Maiestie.

Secondly, let vs acknowledge another great benefit, that the Lord hath now bestowed vpon this famous Island of Brittannie: neuer could it be said, as at this time, that we are now indeede this whole Island compact together into one kingdome: sometime England onely was deuided into an heptarchie, that is, into seauen kingdomes, for the space of 300. yeares together and more, from ann. 456. to the raigne of King Egbright, ann.802. Then England being reduced to one Monarchie, yet the country of Wales remained a seuerall kingdome vntil Edward the 1. ann.1279. who subdued Lewline king of Wales, and made his eldest sonne Edward Prince of that countrie. But all this while England and Scotland remained two distinct kingdomes, which a long time, one offended another with most cruell and fierce warrs: now are they by Gods prouidence conioyned and made one kingdome. This according of these two kingdomes was diuers times attempted before: the which better to effect, diuerse Kings of England gaue their daughters in mariage to the kings of Scots, as King Iohn his daughter Elanor; Edward the 2. Ioane his daughter; Henrie the 7. Margaret his eldest daughter, of whom is lawfully descēded our dread Soueraigne king Iames, the true and lawfull possessor of both kingdomes: after this King Henrie intended a marriage betweene his sonne Prince Edward, and Marie Queene of Scots. But none of these deuises tooke place, that this work might not seeme by mans counsell to be compassed, but by Gods prouidence onely to be effected: So that we may now say of this Isle, as Dauid of Ierusalem, it is a kingdome *compacted together in it selfe.* Foxe p.101.p.135. Fox. p. 335. Stow. Lanquet. The 10. benefit, the wonderfull conioyning of both kingdoms.

Thirdly, let vs all learne now to loue our brethren, that neighbours should liue peaceably and louingly together; not one to be readie to offend and grieue another: but as we see in great cities, the houses to be one ioyned to another, and to be compacted together, so that there might be as neer a conjunction in mens hearts and affections. While men are at wrath and at variance, their praiers are hindered, their mind disquieted, Gods worship neglected, some are wronged, others prouoked. How should the childe looke vpon his father, when hee hateth his brother? how should we thinke to be forgiuen of God, when we seeke reuenge one against another? how can any man in wrath or enuie say the Lords praier? as Hierome saith, *animo discrepante cum verbis, oratione dissidente cum factis, Our minde dissenting from our words, and our words varying from our deeds.*

The 11. meditation.

Whereunto the tribes, euen the tribes of the Lord goe vp.] King Dauids especiall care was to reduce the people of God to one vniforme worshippe, that euery man should not be permitted to deuise a religion to himselfe, but that all should goe vp to Hierusalem to worshippe God there. So this care doth principally belong vnto Princes, to see all false worshippes abolished, and the true seruice of God established.

1. This then is rendred as a reason, how it came to passe, that Micah set vp Seraphim in his house, and consecrated a newe kind of priesthood: *There was in those daies no king in Israel, but euery man did that which was good in his owne eyes*, Iud. 17.6. A vertuous king then is a most excellent meanes, to drawe the people distracted in opinions and sects, to one true worshippe of God: they that liue in one kingdome should haue one Christendome, be all of one faith and religion: as they obey one king in earth, so they should adore one God in heauen: and as they are subiect to one ciuill law for ciuill administration, so they should walke after one rule, concerning their Christian profession: as Moses saith, *One law shall be to him that is borne in the land, and to the stranger that dwelleth with you*, Exod. 12.49.

2. As Dauid expelled the Iebusites, which hindred the peace of Ierusalem, hauing there inhabited 300. yeares, since the first conquest of Canaan, Iudg. 1.21. and tooke away their blind and lame Idols, 2.Sam. 5.8. So Caleb had long before driuen the Anakims cruell and prophane gyants out of Hebron, Ios. 14.12. Ezra also caused the strange women to be put away, which were married to diuers of Israel, and corrupted both their faith and language, Ezr. 10.18. Nehem. 13.24. Nehemiah likewise banished the irreligious merchants of Tyrus, that would haue vttered their wares vpon the Lords day, Nehem. 13.21.

3. This may seeme to be the meaning of that lawe, whereby the Israelites were forbidden to sow their vineyard *with diuerse seedes*, or to *plow with an oxe and an asse together*, Deut. 22.9.10. So the mixture of diuerse religions, and the cohabiting of diuerse worshippers cannot be good. As Zerubbabel and Ioshua would not suffer the enemies of the people of God to build the Temple with them, who thereunto offered their sacrifice deceitfully: *It is not for you, but for vs* (say they) *to build an house to the Lord*, Ezr. 4.3. So it is not fit, that a contrarie religion should be admitted.

4. The Lord saith by his Prophet, *my glorie will I not giue to another*, Isay. 42.8. The Lord will not diuide stakes, he will be God alone, as Eliah saith, *If the Lord be God, follow him: but if Baal be he, goe after him*, 1.King. 18.21. But where diuerse different professions are admitted, God must be dishonoured, who cannot by contrarie sects be truely serued.

The 11. benefit, sincerite in religion.

5. First then we may acknowledge an other great mercie toward our nation, that whereas in other countries, diuers professions of religion are suffered; some runne to Dan, some to Bethel, some to Shiloh, some one way, some another. All the tribes of Israel with vs are called vp to Hierusalem; the holy profession of the Gospel of Christ hath these many yeares flourished in these two famous kingdomes of England and Scotland, and by Gods mercie is like to flourish still: that we may say with the

the Prophet, *God is knowne in Iudah, his name is great in Israel*, Psal.76.1. No other God is worshipped in the Church of England but the Lord; no other religion acknowledged but the Gospel of Iesus Christ: and our Prince and his people doe say with one ioynt voice vnto God, *Thou art my Lord, &c. the sorrowes of them that offer to another God shall be multiplied, their offrings of blood will I not offer, neither make mention of their names within my lippes*, Psal.16.54.

Secondly, if all the tribes of the Lord go vp to Ierusalem to the Tabernacle, then certes, they which refuse to goe vp, are not the tribes of the Lord: here then is an admonition to all Recusants popish and others, that they would now at the length lay aside their froward spirits, and humble themselues to come vp to Ierusalem with the rest of Gods people. They are not of the tribes of the Lord, that will not goe vp to the place of his worship. Let not the Romist deceiue himselfe, and expect a toleration of his superstitious (I would it were not also an idolatrous) profession. Certainely, where Gods arke is, Dagon cannot stand: but shall also loose in the end both his head and hands: their Dagon of Rome was cast down to the ground, when first the papall authoritie and cels of superstition were destroied in England: he lost his head and his hands, when afterward papall religion was expelled: if yet any stumpe of his bodie remaine, we doubt not but by Gods grace it shal sooner be cast out, then his former wounds be recouered. Let them not thinke that Hezekiah will suffer the high places and images to stand, 2.Kin.18.4. or Iosias the Chemarims to continue, 2.kin.23.4. Wherefore stand not out wilfully as the Ephramites, that refused to ioyn with Iephtah against Ammon, Iud.12.3. neither despise with the tribe of Manasses the message of Hezekiah, that called them vp to the Passeouer, 2. Chron.30.10.

An admonition to Recusants.

1. Sam. 4.4.

Now as for them, which stand apart, and separate themselues from vs, swelling with an opinion of their owne greater holines, if they will be counted among the tribes of the Lord, let them also come vp to Ierusalem: if any thing hath grieued them in our Church, let them not feare if their offence be iust, but God will put it into the heart of Hezekiah, in good time to remooue euen Moses brasen serpent, if any such abuse were, 2.Kin.8.4. I wish therefore and exhort them to assemble themselues with the hoast of Israel, and to gather Manna with the rest of Gods people, least if they goe out to gather it alone, as some of the Israelites did vpon the seauenth day, they loose their labour, and finde none, Exod.16.26. And as much haue these brethren of the separation found, since they first went out from vs. I say vnto them with Ambrose vpon these words of the Lord to Moses, *The place where thou standest is holy ground, Ecclesia locus sanctus est, sta ergo in Ecclesia, sta vbi tibi apparui, ibi ego tecum sum, &c. The Church is the holy place, stand therefore in the Church, stand where I appeared vnto thee, for there I am with thee.* If euer God appeared then vnto them, when they heard the word, and made their prayers in our Church assemblies, why doe they forsake that place, where God hath manifested himselfe?

Advise giuen to Schismatikes.

Epist. 82.

The 12. meditation.

To the testimonie of Israel] That is, at Ierusalem was the Arke, which was called the testimonie of God, because in them were kept the two tables of stone, which were the testimonies of Gods presence, Exod.25.16.22. Beside before the ark was placed the pot of Manna, Exod.16.34. and some good while after, Aarons rodde that budded, was also put before the testimonie, Num.17.10. So then these three monuments of Gods presence were with the Arke, the tabernacle of the testament, the golden potte of Manna, and Aarons rodde that budded, Hebr. 9.4. The Arke thus furnished is called the testimonie, whereby God did testifie his presence to his Church. The same also are the sure signes and markes of the Church of God now: the word of God represented by the tables of the Lawe, the Sacraments signified by the pot of Manna, and discipline by Aarons rodde. But all these are not of the like necessitie: for as the Tables onely were within the Arke, the other before it,

The testimonie and cognizance of the olde Church of Israel.

Exod. 25. 16. but the pot of Manna was there first placed, and last of all Aarons rodde: so the most essentiall note of the Church, is the word of God, the next the sacraments, the third discipline, which so much concerneth not the beeing, as the well beeing, not the essence, but the magnificence, not the making but the beautifying of the Church. Now that these are testimonies to the Church, the word and Sacraments, as the arke was to Israel, it thus appeareth:

1. S. Paul sheweth, that this was the preferment of the Iewes; *to them were committed the oracles or words of God*, Rom. 3. 2. hereby were they knowne to be the people of God. Likewise elsewhere he thus describeth the Church, *Christ doth cleanse it by the washing of water through the word*, Eph. 5. 26. These two then, the word, and the Sacraments, are the onely meanes whereby the Church is cleansed, and so made a fit habitation for God.

2. Thus S. Paul reasoneth for his countrymen, prooving them to be the Israelits, that is, the Church of God, because to them belonged the *conenants, and the giving of the law, and the seruice of God*, λατρεία, which comprehendeth the ceremonies and sacraments of religion.

Rom. 9. 4.

Thus the Apostle prooueth himselfe a member of the Church, because hee was circumcised, &c. and as touching *righteousnesse, which was by the law, he was vnreprooueable*, Philip. 3. 6. He was both initiated by the Sacraments, and instituted in the doctrine of the lawe.

3. Like as the Lord threatneth to remooue his candlesticke from the Church of Ephesus, Reuel. 2. 5. that is, the ministerie of the word: for as when the candle and candlesticke are taken away there is nothing but darkenesse in the house: so is it, when any place is depriued of the light of Gods word: These two then, the word of God rightly preached, and the Sacraments duly administred, are as the breasts of the Church; and where these are not, there are not breasts, as the Church speaketh of the Gentiles not yet called: *We haue a little sister, and she hath no breasts*, Cant. 8. 8. But the Church saith of her selfe, *my breasts are like towers*, ver. 10. that is, where the word of God and sacraments are found in integritie, that Church hath goodly breasts indeede.

The word and Sacraments essentiall notes of the Chruch.

4. The reason is, because it is most like that God will bestow his best gifts vpon his beloued Church: he will plant the vineyard with the best plants, Isa. 5. 2. But a more excellent gift can there not be, then to haue the word, the statutes and ordinances of God, as Moses saith: *What nation is so great, that hath ordinances and lawes so righteous, as all this law which I set before you this day?* Deut. 4. 8.

5. First then, where are they, whether Papists, or other whatsoeuer, that say, there is no Church in England? haue we not the word of God, and the Sacraments? these are sufficient testimonies and euidences of Gods presence. To say, that these are not sufficient notes of Gods Church, as the Papists affirme, is to speak ignorantly and falsly, for whereby was the auntient Church of Israel discerned, but by the law and statutes of God, and the true seruice of his name? & to denie that the church of England hath either word or Sacraments, as some schismatikes doe, is to speake absurdly, and contrarie to their owne knowledge: for if that be Gods word which is contained in the old and new Testaments, and these the Sacraments which Christ hath instituted; then hath the Church of England both, professing the first, and celebrating the second. Wee teach no doctrine but concluded out of the Scriptures, we receiue no sacraments, but those instituted by our Sauiour.

Of the disciplin of the Chnrch.

Concerning discipline, neither is the Church of England destitute of it altogether: for where the word of God and the sacraments are, it is not possible that all discipline should be exiled: I graunt, that the discipline of the English Church may be much amended, and I trust in time shall: many defects and wants are amongst vs. We doe not conceale our imperfections, nor iustifie what is amisse; as is extant in the booke of common prayer in these words: *vntill the said discipline may be restored*, (which thing were much to be wished.) But it followeth not, that where discipline is wanting, the Church is fading, and that the infirmitie of the one maketh a nullity of the other: The Church of the Iewes thus saith of the Church of the Gentiles:

In the commination.

If

If she be a wall, we will build vpon her a siluer pallace, if she be a doore wee will keepe her in with bonds of cedar, Can.8.9. She calleth her sister, because she had a wall, though nor of siluer, and a doore, though not of cedar. And England, thanks be to God is a famous and beutifull sister to all reformed Churches, though she may haue some spots in externall matters. But our trust is, that if it yet be not, her wall shall bee made more costly, and siluer like, and her doore of Cedar, when God will: In the meane time, what great thanks should we giue vnto God, that hath not remooued the arke of his testimonie from vs, as he did from Israel, when it was taken of the Philistims? 1. Sam. 4. nor taken away the Candlesticke from vs, as from Ephesus, Reuel.2.5. Yet by our sinnes we had deserued it, as much as either: but hath in his mercie raised vp a Dauid vnto his Church, to keepe and defend the Arke in Ierusalem still.

The 12 benefits reformation of things amisse.

Lastly, as these are testimonies and euidences to the whole Church, the word & Sacraments, so ought they to be to euerie true member of the Church, that euerie one also by his faithfull hearing of the word, and fruitfull receiuing of the Sacraments, may iudge himselfe a liuely member of Christs bodie, and growe vp thereby to the assurance of his calling: for as our Sauiour saith, *My sheep heare my voice*, Ioh. 10.16. He that heareth and beleeueth the voice of Christ our great shepheard, is certainely one of his sheepe. By the fruit and effect of the word a man may discerne of himselfe, whether he be good or bad ground: for if the word fructifie in him, he is of the good kinde, but if he bring forth *thornes and briers, he is a reprooued ground neer vnto cursing, whose end is to be burned*, as the Apostle saith, Heb.6.8. So Augustin to the same purpose, *Quicquid loquimur in nomine Domini Dei imber est; videte qualis terra sitis, qui peior est factus, ignem timeat, pluuiam non accuset, qui melior factus, horreum speret, pluuiam laudet. What soeuer we say vnto you in the name of the Lord, is the Lords raine, see you what manner of ground ye be: if thereby yee become worse, and bring forth thornes and brambles, feare the flames; blame not the showers. If ye are made better and bring forth good fruit, hope for the barne, and praise the raine.* In Psa 58. in fin.

The 13. meditation.

To praise the name of the Lord.] The Prophet sheweth, what is the chiefe end of going vp to the Lords house, namely, to praise God, and call vpon his name.

1. So the Lord saith by his Prophet, *My house shall be called an house of prayer to all nations*, Isa.56.7. And Ieremie saith, prophesying of the Church of God, *They shall come and reioyce in the height of Sion*, c.31.12.

2. Thus Anna prayed in the Temple, when shee asked a sonne of God: *She was troubled in her minde, and prayed to the Lord, and wept sore*, 1. Sam. 1.10. And after shee had obtained her desire, shee in the same place gaue thankes vnto God, *And Anna praied and said, My heart reioyceth in the Lord*, 1. Sam. 2.1. To this spiritiall vse of praier, Salomon consecrated the Temple: *Heare thou the supplications of thy seruant, and of thy people Israel, which pray in this place, and heare thou in the place of thy habitation, euen in heauen, and when thou hearest, haue mercie*, 1. kin. 8.30. Churches appointed for prayer.

3. The Prophet compareth the thankes of the heart giuen vnto God, vnto fresh springs: *all my springs are in thee*, Psal.87.7. And the prophet Ieremie speaking of those, that reioyce before the Lord, saith, *their soule is as a watered garden*, cap. 31. 12. He then which giueth not thankes vnto God in his temple, is as a barren ground without springs: but he which praiseth the name of God, is as a watered ground refreshed with sweete springs. What becommeth the temple better than incense, and where should it be rather offred then there? now the odours & incense of the Saints are their prayers, Reuel.8.3. and their sacrifices are the fruit of their lipes: the Prophet saith, *We will render the calues of our lips*, Hos.14.2.

4. For we should present the Lord with our best gifts, if anything bee better then an other, that should bee the Lords part: but the sacrifice of contrition, and praise and thanksgiuing are the most principall: as the Prophet saith, *Thou desirest not sacrifice, &c. the sacrifice of God is a contrite heart*, Psal.51.16, 17. And the Apo-

stle saith, *Let vs by him offer the sacrifice of praise alwaies vnto God, that is the fruite of our lippes, &c. with such sacrifice God is pleased*, Heb. 13.15,16.

5. First then, if the house of God be principally ordained for prayer, preaching, and praising of God, as Moses was read and preached in the Synagogue, Act. 15. 21. and the Prophet saith, *In his temple doth euery man speake of his glorie*, Psal. 29.9. Then is that a superstitious opinion, and erroneous doctrine of the Papists, who hold, that the Churches of Christians, *are chiefely ordained for the sacrifice of the Masse, not onely or chiefely for prayer, or preaching, and administration of the Sacraments.* And as they teach, so they practise: for there is no true prayer at all, in Popish Churches, all beeing in an vnknowne tongue, and so is the reading of Scripture, being both without edifying and vnderstanding: there is no singing of Psalms, but the bellowing of the voice, and rumbling of organes, onely to delight the eare. In stead of praying and preaching, there is creeping to the crosse, kneeling to images, kissing of the pax, knocking of beads: and whereas all should be done to the praise of God, they sing Psalmes endited to the praise and honour of Saints, whereas the Lord saith in the Scripture, *Mine honour will I not give to another*, Isa. 42.8. So the Popish assemblies offend two wayes, that worshippe, which they in their Church celebrate, they doe not ascribe onely to God: neither is it their principall intendment to come together to praise God. But the auntient Church thought otherwise. Augustine thus saith, as he is by themselues alleadged, *In oratorio præter orandi & psallendi cultum nihil agatur, &c. Let nothing be done in the oratorie or place of prayer, beside praying and praising God.* And a certain Councell calleth Churches, *Orationis, diuini cultus & sacramentorum officinas, the shoppes of prayer, diuine worshippe and the sacraments.*

Bellar. l. 23. de cult. sanct. c. 4.

Churches not ordained now for sacrifice.

Abuses in popish seruice.

Dect. par. 1. dist. 42. c. 7.

Synod. Mogno. c. 40.

Secondly, let it be remembred how much the people of England are bound vnto God, that this holy entercourse of religion is not interrupted, but that they may both publikely in their churches, and priuately in their houses sing psalmes vnto the praise of God. O how happie are we, and blessed be the name of God, that hath wrought vs this happinesse, *that the voice of ioy and deliuerance is still heard in the habitation of the righteous*, Psal. 118.15. Many may yet remember, how vncomfortable those times were, when Poperie was for a while reuiued in this land: their Church seruice was dumbe, their comming thither fruitlesse, there staying there idle, their returne from thence, as they first came: beside gazing with the eyes, tickling of the eares, warbling of the fingers, smacking with their lippes vpon the pax; sweeping the ground with their creeping, scraping with their feete, stretching out their neckes at the eleuation time: there was nothing else besides these outward, vaine, and superstitious gestures, that was done or said to the edifiyng of the vnderstanding, and sanctifying of the affections: as we haue cause to praise God, for the first happie chaunge vnder Queene ELIZABETH: so also for the continuance vnder our Kings Maiestie, of our comfortable and Christian Church assemblies, where the Minister prayeth, and the people pray with him, he preacheth and they vnderstand him, they sing vnto themselues also in hymnes and spiritiall songs: blessed be the name of God, which hath performed that ioyfull prophecie of Ieremy: *Thus saith the Lord, againe there shall be heard in this place, &c. the voice of them, which shall say, praise the Lord of Hosts, because the Lord is good, because his mercie endureth for euer, and of them that offer the sacrifice of praise in the house of the Lord*, Ierem. 33.10. Haue we not iust cause to say with the Prophet Dauid, for the sweete comfortes that we finde, by the preaching, praying, and praising of God in our churches: *O Lord of Hosts, how amiable are thy tabernacles?* Psal. 84.1. When sometime by the sweete Saints of the Church, as Augustine saith, *animi nostri in flammam pietatis ardentur, Our minides are inflamed with godly pietie and zeale:* Sometimes teares fall from our eyes, as he againe saith, *Cum reminiscor lacrymas meas, quas fudi ad cantus Ecclesiæ, &c. When I remember my teares, which I shedde in the Church songs:* sometime the mind is instructed and edified, as the same father also saith: *Gratias deo meo illustratori aurium mearum, illustratori cordis mei: Praise be to God that beatteth vpon mine eares, and bendeth my heart.*

The 13. benefit publike & priuat entercourse of religion.

Lib confess. 10. c. 33.

c. 32.

Thirdly,

Thirdly, seeing Churches are appointed for praier, and the praise of God, no man should come thither, as in the lawe emptie handed, to now vnder the Gospel emptie hearted; as the Prophet saith, *bring an offering, and enter into his courts*, Psal. 96.8. If thy offering be not readie, presse not into Gods presence: and what kind of offering it must be, the Prophet also sheweth, *Come before him with praise*. Psal. 100.2. Wherefore their comming vnto the Church is in vaine, that prepare not themselues to offer vnto God some spirituall gift: as the Apostle saith, *What is to be done then brethren, when yee come together, as every one of you hath a psalme, or doctrine, or a tongue, or reuelation, or interpretation, let all things be done to edifying*, 1. Cor. 14. 26. Some must come with doctrine to teach others, some with reuelation, that God may reueale his will vnto them, others with a psalme to praise God: let no man be dumbe or silent, or be as a cypher in the Church, but all things must be done to edifying: he that praieth, or praiseth God, let him not do it, as many, onely with lip-labour, but from the heart: This is the *praise which tarieth for God in Sion*. Psal. 65.1. Vpon which wordes Augustine thus well inferreth, *Non enim carne canto, sed corde, carnem enim sonantem audiunt ciues Babylon, cordis autem sonum audit conditor Ierusalem. I sing not with my flesh, but with my heart: the sounding flesh delighteth the citizens of Babylon* (for they said sing vs one of the songs of Sion, Psal. 137.3.) *but the sounding spirit, the founder of Ierusalem.*

No man must come empty into Gods house.

Aug. in Psal. 65.

The 14. meditation.

V. 5. There are thrones set for iudgement.] That whereas all things before were confused, there was no order, no iustice, no redresse of errors, no correction of offenders, now Dauid had constituted an exact politie and gouernment, he appointed thrones of iustice, where euery mans complaint might be heard. We see then what an excellent benefit it is, when the Lord giueth vnto a nation, a setled & established gouernment.

1. As the Lord promiseth by his Prophet, *that if they did sanctifie the Sabbath, &c. then shall the Kings and the Princes enter in at the gates of this citie, and shall sitte vpon the throne of Dauid*, Ierm. 17.25. The contrarie, the taking away of order and gouernment is threatned as a curse: *The nobles shall call to the King, and there shall bee none, all the Princes thereof shall be as nothing*. Isa. 34.12.

2. Thus God gaue vnto his people, Moses his faithfull seruant, that sat to iudge the people from morning to night, and by the aduise of Hobab his father in law, he appointed other inferiour gouernours, both to ease him of some burthen, and for better expedition for the people, Exod. 18. And at Ephesus, what would haue bin the issue of that tumultuous vproare, if it had not beene appeased by the authoritie and wisedome of the townecleare? who among other wise speaches said vnto them, *If Demetrius haue a matter against any man, the law is open, and there are deputies, let them accuse one another*, Act. 19.38. And what miserie is like to befall a commonwealth without gouernment, it is euident by the historie of the Iudges, where this is yeilded as a reason, of the oppression of the children of Dan, Iud. 18.1. and of the horrible adultery committed by the men of Gibeah, with the Leuites wife, Iud. 19.1. *In those daies, there was no King in Israel.*

3. For men without a gouernour, are as the fishes of the sea, that deuoure one another, Hab. 1.14. But the protection of Magistrates and gouernours, is like the shadow of a great tree, where the beasts doe finde shelter, and the birds build their nests, Dan. 4. 18. And as wee see the wall is a prop to the small bough, of Ivie that runneth vpon it, Gen. 49.22. so was Ioseph to his brethren, and euery good Magistrate to his people.

4. Therefore Iudges in Scripture are called gods, Exod. 22. 6. as Moses was to Aaron, as a God, Exo. 4.16. to giue him direction. And for this cause the Lord enduieth Magistrates, with necessarie graces of discerning, and directing, of boldnes and courage, of protection and deliuerance, that they might be guides and gouernours of his people, and distribute vnto euery man his right: as the Lord said to

Iosua, *I will neuer leaue thee, nor forsake thee, be strong and of a good courage, for vnto this people shalt thou deuide the land for an inheritance.* Ios. 1. 5. 6.

5. This doctrine then giueth vs occasion herein also to remember the louing kindnesse of God toward vs, that; as the thrones haue beene set for iudgement all the happie and peaceable raigne of Q. Elizabeth: so they doe and are like to continue still. Many feared great confusion to fall vpon the land, and some wickedly imagined, and as treacherously desired, that this famous countrie might haue been a pray of the Spanyard: then indeed the thrones of iudgement should haue beene cast downe, and no other Iustice should haue beene expected but by the sword: such iustice as Lysander shewed, when the Argives, who seemed to haue better right, contended with the Lacedemonians about their bounds: he drew his sword and said, *Hee that vseth this can best determine of the bounds and titles of lands.* Much like that was the Duke of Medina his speach, the king of Spaines factor and chiefe captaine for the pretended inuasion of England, ann. 88. *That his sword knew not to make any difference between Papist and Protestant, if he had preuailed.* The same reporters also the secular masse priests affirme, that Parsons should thus write concerning the King of Spaine, that after the losse of his Armado, *hee ranne to an altar, and taking a siluer candlesticke, swore a monstrous oath, that hee would wast not onely all Spaine but also all his Indies to that candlesticke, but hee would be auenged on England.* But thankes be to God, these cruell Lords, that would haue raigned ouer vs, haue lost their hope, and as the psalmist saith, *They haue slept their sleepe, and all the men of strength haue not found their hands: at thy rebuke, O Lord, both the chariot and the horse are cast asleepe.* Psal. 76. 5, 6. Many of those, which gaped for our destruction are asleepe, as Pharaoh with his boast in the bottome of the Sea, so that we may say againe with the Prophet, *Thou hast saued vs from our aduersaries, and put them to confusion that hate vs,* Psal. 44. 7. Blessed be God, that hath not suffered such cruell Lords to raigne ouer vs, but hath raised vp the thrones of iustice from among our selues. Long may these thrones set for iudgement continue and be established in peace: which we truslad see: that as it is in the Psalme, we may sing: *Mercie and truth shall meete, iustice and peace shall kisse each other.* Psalm. 85. 10. Truth and vertue in religion bringeth forth mercie and equitie in the princely administration: & the vpright sitting in these thrones of iustice, is the way to establish peace, as Augustine well saith vpon these wordes of the Psalme: *Vultis pacem, amate iustitiam, quia duæ amicæ sunt iustitia & pax, ipsæ se osculantur, si amicam pacis non amauerit, non te amabit pax, nec veniet ad te, &c.* *If you will haue peace, loue iustice, because iustice and peace are two friends, they one kisse another: if you loue not the freind of peace, peace will not loue thee, nor come at thee.* God graunt, that both in the Ecclesiastical and Ciuill state of this kingdome, iustice and peace may so imbrace the other, with veritie and truth, that, if it be Gods blessed will, they may neuer be parted, nor pulled asunder.

The 14. benefit, execution of iustice.

ὁ λαυτῆς κρείττων, βίλτερα σφίγγει ὅσον διαλύεται.

Replic. fol. 52. pag. 1.

Manifest fol. 52. p. 2.

Manif fol 98 p. 2

Deliuerance from forren danger.

in Psal. 85.

The 15. meditation.

Euen the thrones of the house of Dauid.] That is, God had giuen vnto his people a gouernour from among themselues: as the Israelites say to Dauid, *We are thy bones and thy flesh,* 2. Sam. 4. 1. as also an vpright wise and iust prince, *that did feede them according to the simplicitie of his heart, and guided them by the discretion of his hander,* Psal. 78. 72. It is then an vnspeakable benefit, when the Lord setteth vp the thrones of Dauid, that is, giueth vnto a people iust gouernours, and the same not strangers but of their owne bone and flesh.

1. For the first, the wise man saith, *When the righteous are in authoritie, the people reioyce,* Prou. 28. 2. Great ioy there is, when God raiseth vp to his Church vertuous Rulers and gouernours: as the contrarie is a great iudgment: *When the wicked beareth rule the people sigh.* Prou. 28. 2. For the other: the Lord by Moses gaue them this law, *From among thy brethren, thou shalt make a King ouer thee, thou shalt not set a stranger ouer thee which is not thy brother,* Deut. 17. 15.

2. Such

2. Such an one was Salomon, who both was the sonne of Dauid, borne from among his brethren the Israelites, as he himselfe saith, *Thou hast kept for Dauid this great mercie, and hast giuen him a sonne to sit vpon his throne, as appeareth this day:* as also he praied vnto God to giue him an vnderstanding heart, that hee might iudge the people righteously, 1. King. 3.5.9. Such an one was Zorobabel, of whom the prophet Ieremie thus testifieth, *Their noble Ruler shall be of themselues, and their gouernor shall proceede from the middest of them, and I will cause him to draw neere, and approach vnto mee.* Ier.30. 21. The same Zorobabel when as strangers, the aduersaries of Iuda and Beniamin offered their seruice to build the temple, he refused their helpe, saying, *It is not for you, but for vs to build an house vnto our God*, Ezra.4.3. This was a double blessing, that both God gaue them a ruler of their owne kinred, and such an one, as was zealous to build the Lords house.

3. Such gouernours the Prophet compareth to nailes whereupon hang the vessels and other instruments, Isa.22.23. and they are as pillars, that beare vp the kingdome, Psal.75.3. and as the staffe whereupon a man leaneth, Ier.48.17. So is a mercifull and righteous prince, vpon whom the glorie and safetie of the kingdome dependeth.

4. And great cause the people haue to ioy in a good Prince, because the whole Realme receiueth a blessing because of him, as the wise man saith, *By a man of vnderstanding and wisedome a land endureth long*, Prou. 28. 2. And a Prince borne of the Kings seede and of the royall blood, must needs be more kind and naturall to his people, then a stranger. Such an one was Eliakim, *as a father of the inhabitants of Ierusalem.* Isa.22.21.

5. First then, if the thrones of Dauid must be set for iudgement, and all causes there tried, then it followeth that Dauid must not be excluded from the cognizance and iudgement of causes Ecclesiasticall: and so was it practised in his raigne. For Dauid distributed vnto the Levites their offices, and appointed the courses of the Priests the sonnes of Aaron, 1.Chron.23.24. The chiefe gouernment both in Ecclesiasticall and Ciuill cause belonged vnto Dauids throne. From whence it is necessarily inferred, that euery King ought to be chiefe in all causes within his kingdome, and that what forraine potentate soeuer entermedleth, hee is to be held an vsurper: so that by the word of God the Pope is no more to meddle with the managing of Ecclesiasticall causes within the Realme, then the King of Spaine is to deale with temporall. The Prince then is both to prescribe lawes according to the word of God, euen in matters Ecclesiasticall, and to see them executed, though not in his owne person, and to punish transgressions; for as the Apostle saith, *Hee beareth not the sword for nought, for hee is the Minister of God to take vengeance on him that doth euill*, Rom.13.4. It belongeth then to the Prince to correct all sorts of offendours, whether Ciuill or Ecclesiastical persons, for the Apostles words are generall: none that doth euill, is exempted from the Princes sword.

The Princes power in causes Ecclesiasticall.

And that it is Gods ordinance to stirre vp the hearts of Princes to reforme religion and Ecclesiasticall abuses, and not to leaue it wholly to the disposition of the clargie; it is euident by the experience of all ages: wherein the greatest reformations haue been wrought by Kings, not by Priests. As in Iuda, the godly kings, Asa, Iehosaphat, Hezekiah, Iosias, were the greatest purgers, and reformers of the Church, & most zealous for Gods houuse: so were Zerubbabel and Nehemiah, after the returne from captiuitie, the one for the building of the temple, the other for repairing the citie most forward. Whereas the Priests were often found vnfaithful, and very backeward in the Lords worke: such was Vriah the high Priest, in the daies of Ahaz, that consented to his idolatrie, 2. King. 16. 16. When Ezra returned from Babel, the priests were the hindmost, for whom he staied three daies, Ezr. 8.15. They more forward then any, to marrie strange wiues, contrarie to the law. Ezra.10.18. One of the high priests sonnes was confederate with Sanballat, an enemie to Ierusalem, Nehem.13.29. And diuerse there were beside of the priests, that hindered reformation, against whom Nehemiah praieth, *Remember them O Lord, that defile the priesthood:* The whole burthen of redressing the corruptions of the Church,

The negligence and slouthfulnes of Priests in the returne from captiuitie.

Church, as concerning the keeping of the Sabbaoth, the putting away of strange wiues,& such like,lay vpon Nehemiah,c.13.19.23.Likewise in our Sauiour Christs time, none were greater adversaries to the Gospel,then the high priests, Annas, & Caiphas, and Ananias to S.Paul, Act.23.1. And of late times, who more hindred reformation in the Church of England, then the Pope and his papal brood? When had England receiued the Gospel, if God had not stirred vp the heart of the prince to embrace the truth? Is it like that the Pope and his papall Hierarchie would euer set their minds to reforme the Church abroad, when they suffer such abomination at home? Paulus the third made some semblance and shew of reformation,when he set certaine Cardinals aworke,as Contarenus,Sadoletus, Polus, with others to certifie him of the abuses of the Church, which they did accordingly, but no redresse or amendment followed. But God would haue this worke to be vndertaken by his annointed to whom it belongeth, receiuing their direction from the word of God: as thereto he stirred vp the heart of king Henrie the 8. that beganne: king Edward followed, Queene Elizabeth happely proceeded,and what is yet wanting either in Church or Commonwealth,we trust that by the hands of our dread Soueraigne, that now is,it may in good time be perfected and accomplished: that as the Prophet saith of Zorobabel, he *shall bring forth the head stone thereof*, that is, finish Gods worke,that the whole Church of God with ioyful acclamations & shoutings shall crie, *Grace, grace vnto it*.Zach.4.7.

The 15 benfiet, a Pringe no stranger,or forrainer.

Secondly,here is the great ioy and comfort of the English nation,that there wanteth not a man of the house of Dauid, to sit vpon the throne: that God hath giuen vs a King of our owne kindred and nation, of the familie of Dauid, of the noble race of the Kings of this Land; not a stranger, or forrainer:borne of English blood and parentage, brought vp in the same Island,neither by sea nor mountaines discrimined, *eiusdem labii* of the same speach and language, and which is the chiefest of all, of the same faith and religion. God graunt vnto his Maiestie Dauids spirit,that he may be after Gods owne heart, and as the Scripture saith of Iehosaphat, *that hee may walke in the first wayes of his father Dauid*, 2.Chron.17.3.And we trust that God hath sent vnto vs a Dauid indeed, to whom these Princely qualities of Dauid doe agree, as Ambrose well describeth: *Humilis spiritu, sedulus corde, facilis affatu,&c. fortis in prælio, mansuetus in imperio, &c. meritò ergo expetitus est ab vniuerso populo, vt omnes ad eum venirent dicentes, ecce nos ossa tua,&c. Humble in spirit, diligent in heart, affable in speach, valiant in battell, mercifull in gouernment: therefore hee was worthely desired of all that came vnto him saying,We are thy bones,&c.*

Ambr.lib.2.offic.cap.7.

The 16. meditation.

Vers. 6. *Pray for the peace of Hierusalem.*] Now beginneth the second part of this Psalme,wherein the Prophet exhorteth the Church of God to prayfor the continuance of these so great benefits before rehearsed: Christians then are taught in all their praiers to remember once the prosperous state of Christs Church, that their eie should not onely be set vpon their own priuate necessities,but to commēd vnto God that vniuersall bodie,whereof they are members.

1. Thus the Prophet saith, *If I forget thee, O Ierusalem, let my right hand forget to play: If I doe not remember thee, let my tongue cleaue to the roofe of my mouth, if I preferre not Ierusalem to my chiefe ioye:* Psal.137.5.6. So the Prophet Isay encourageth Gods people to giue thankes for the Church of God, *Reioyce with Ierusalem, and be glad with her, all ye that loue her,reioyce for ioy with her,all ye that mourne for her.* Isay.66.10.

2. Thus did the prophet Dauid remember the whole state of Israel in his praier, *Deliuer Israel O God out of all his troubles*, Psal. 25. 26. Thus the faithfull vsed to pray, *O Lord I pray thee saue now; I pray thee now giue prosperitie.Psal.*118.25.

3. Like as then, when Moses by Gods commandement made the tabernacle, euery one brought according to his ability, some iewels of gold, some purple, some fine linnen,some rammes skins and badgers skins,&c.Exod.35.23.24.So should euery

euery one helpe forward the peace and prosperitie of the Church: princes by their authoritie, ministers by encouraging and exhorting all men by their hearte praiers and desires. If such be the loue of the Saints to the Church, *that they delight in the stones thereof, and haue pitie on the dust thereof*, Psal. 102. 14, that is, forgot her not in her greatest affliction & humilitie: how much greater cause is there to beare affection to her in her beautie and prosperitie?

4. For in praying for the peace of the Church, we doe also pray for our selues, to whom that benefit of peace redoundeth; as it is in the Psalme, *All nations shall blesse him, and be blessed in him*, Psal. 72. 17. They which blessed the prince in their praiers, did also in so doing procure a blessing to themselues. By the same reason the prophet mooueth the people to pray for the prosperitie of Babel: *Seeke the prosperitie of the citie, whether I haue caused you to be carried away captiue, and pray vnto the Lord for it: for in the peace thereof, shall you haue peace.* Ier. 29. 7.

5. First then their securitie is here reproued, that in their praiers, thinke to appropriate Gods fauour to themselues, onely making mention of their owne wants, not regarding the necessities of the Church. Such was the Pharisies praier, that only boasted of his owne gifts, and gaue thankes for himselfe: hee despised the poore publican, whome hee saw not farre off smiting and knocking vpon his breast: charitie might haue mooued him, by his praiers to haue helped, whome he saw so to be perplexed, Luk. 18. This vainglorious seruice and *selfe-loue* of this Pharisie, was nothing pleasing or acceptable vnto God, no more is their praier, that onely seek their owne things, and are not touched with compassion toward the afflicted members of Christ, neither reioyce in the welfare of Gods Church, but are tickled onely with the ioy of their owne prosperitie.

Against selfloue in prayer.

Secondly, if they be worthie of reproofe, that are negligent in procuring the peace of their Church by their prayers, they are much more to be blamed, that are too diligent to disturbe the same by their vncharitable practises. What else can be thought of those, who haue stepped forth, and by their strainge nouelties and paradoxes corrupted the doctrine of the Church? and whereas Protestants were before of one iudgement and consent in religion: they haue distracted many, & perswaded some to like and affect their singular conceits. This haue they aduentured to doe, not sowing their homely seede onely in sermons, but dispersing the same in their writings, to the great offence of the Church of Christ. From this fountaine haue sprung forth these, and such other whirlepit points, and bubbles of new doctrine, *That Christ is not originally God; that the Scriptures are not the onely meanes, concerning God of all that profitably we know: that they are not alone compleat to euerlasting felicitie: that the word of God cannot possibly assure vs, that it is the Word of God: that mans will is apt naturally without grace to take or refuse any particular obiect what soeuer presented vnto it, and so consequently to beleeue: that mens naturall workes, or to doe that, which nature telleth vs (without grace) must needes be acceptable to God: that there are workes of supererrogation, that a man can doe now, and God approoue more then he commaundeth: that to bee preserued from all sinne in this life, is not vnpossible: that the Church of Rome (as it now standeth) is the familie of Christ; that Idolatours, wicked Heretikes are members of the visible Church; that there is in orders giuen an indeleble character: that they haue power to make Christs bodie, &c. that Sacraments doe giue & conferre grace, and are instruments of iustification: that they are as necessarie in their place, and no lesse required then beleefe it selfe: that the soules of infants dying without baptisme are damned: which must be the meaning of these words, the Church as much as in her lyeth, by denying the meanes, doth cast away their soules.* All which positions, with others, are both contrarie to the Scriptures, to the iudgement of Protestant Writers, & the most of them opposite to the Articles of religion in the Church of England established, and to the faith of the Church of Scotland, as shall hereafter (if God will) elswhere be more at large declared: and hath beene alreadie by some English Protestants sufficiently prooued: Yet thus haue some men beene bolde to teach and write, who as some Schismatikes and headstrong Sectaries haue disturbed the peace of the Church one way, in externall matters which concerned the disci-

New doctrine a disturbing of the Church.

Strange & vnsound positions maintained by some in the Church of England.

discipline of the Church, they haue troubled the Church another way, in opposing themselues by new quirkes and deuises to the soundnes of doctrine among Protestants alwaies professed. It is high time that our Elisha should cast salt into the springs to heale the bitter waters: and that our Princely shepheard driue vs altogether to greene pastures, that none be suffered to struggle by themselues and seek their meate apart from the rest of the flocke: that as the Apostle saith, *we may proceede by one rule, that we may minde one thing*, Phil.3. 17. Ambrose very well toucheth this point, *Vinci illi facile possunt, vel facile vitari, quorum prima propositione omne consilium pectoris proditur, at vero hi, quibus multa nobiscum paria sunt, facile possunt innocua mentes fraudulenta societate percutere, dum malorum suorum virus per bona nostra defendunt, &c. They may easily be confuted, or auoided, which at the first dash, bewraie all their counsaile: but they, which agree with vs in many points, may easily deceiue simple minde; by their subtile secrecie, while they bolster out their poisonful doctrine by some conformitie. &c.*

The 16 benefit, consent of doctrine.

Ambrose prolog. de fid orthodox.

The 17. meditation.

They shall prosper that loue thee.] They, which doe but beare good will vnto Sion, shall prosper: their louing affection to Gods house, shall not bee forgotten.

1. So the Lord by Isaak saith to Iacob: *They shall be cursed, which curse thee, & blessed are they, that blesse thee*, Gen.27.29. Likewise the Prophet Dauid saith, *The Lord is with them, that vphold my soule*, Psal.54.4. Our Sauiour promiseth, that hee which giueth but a cuppe of cold water to any of his little ones in the name of a disciple should not loose his reward, Matt.10.42.

2. Thus Laban was prospered for Iacobs sake, Gen.30.27. because he succoured and entertained him in his house. The Lord blessed Obed Edom and all his house because of the Arke, 2.Sam.6.11. hee receiued it into his house, and had a loue and respect vnto it, therefore the Lord shewed him fauour againe. Thus God deliuered Ebedmelech the Moore, because he releeued and fauoured the Prophet Ieremie, cap.39.18. Ierem. And contrariwise they are accursed, that doe hate the Church of God. What gained Ismael by mocking of Isaak? he was cast out of his fathers house, Gen.21.9.10. Or what did it profit Abimelech to slaie his brethren, the sonnes of noble Ierubbaal? was he not himselfe slaine, his braine pan broken with a peece of a milstone, and after thrust thorough by his page? Iudg.9.52.53. And Saul had good experience, what it is to persecute the innocents, and to hate Gods seruants: he put the priests to death, and caused Doeg in one day to kill of them 85. persons, he chased Dauid from place to place: what was the issue hereof? he himselfe was ouercome in battell, and desperately died vpon his owne sword, 1. Sam.31.4.

3. Like as then the Prophet saith, *in thy light shall we see light*, Psal.36.9. as a man by beholding the light, is himselfe lightened; so they which loue the light of Gods truth shining in his Church, shall themselues finde light and comfort by it. The Lord is said to turne the bed of the mercifull man in his sickenesse. Psal.41.3. that as the turning and beating of the sicke mans couch doth yeild more ease and pleasant rest to the sicke and wearie bones: so the Lord doth minister spirituall comfort and refreshing to the soule of that man, that hath beene a comfort vnto others. In this respect it is said in the Canticles, *Thy name is as an ointment powred out, therefore the virgins loue thee*, Can. 1.2. that like as they which are neere vnto a precious oyntment powred out, though they were not annointed with it, yet they are filled with the fauour of it: So they which loue Christs Church, where this oyntment is powred out, shal haue the pleasant fauour and smell thereof in their welfare and prosperitie: *they shall prosper that loue thee.*

4. For the loue that is shewed to any of Christs members Christ accepteth, as bestowed vpon himselfe: *In as much as yee did it to one of the least of these, ye did it to mee*, Matth.25.45. And therefore Christ will recompence the loue of such, they shall

shall prosper themselues and be blessed in it.

5. First according to this rule, *They shall prosper that loue thee*, it were good for vs to measure the current of many accidents in the world: there shall we see the miserable ende, and vnprosperous successe of such, as were enemies to Gods Church, and the happie estate, and blessed progresse of such, as were friends and louers of it. What hath beene the end of those treacherous practisers against the Lords annointed our late Soueraigne, and of those haters of religion? I meane Babington, Ballard, Arden, Somnieruile, Sherwin, Parrie, Lopez, Squire, with the rest: they brought themselues to a shamefull, but well deserued death, and haue left behinde them a perpetuall note of infamie, howsoeuer the Pope hath canonized them for Martyrs of his Church. Fit Saints for such a chappell, and worthy inhabitants of the Popes heauen. But God shall prosper the faithfull endeauours of his seruants: the teares which they shed in their prayers for Gods Church, shal be put into the Lords bottles: Psalm. 56. 8. *They shall eate the bread in the sweat of their brows*: they shall be partakers of the comfort and prosperitie of CHRISTS Church, for the which they haue trauailed. And now I trust is the time, that it shall bee said to all that loue the Gospell; *They shall prosper that loue thee.* The Gospel hath by Gods goodnes prospered and flourished aboue these 40. yeares, and now by Gods goodnesse, is like to prosper still: God shall blesse both Prince and people, as he hath done alreadie in great measure: God hath brought a prosperous King to a prosperous nation. His Maiestie the Lord hath aboundantly honoured: in one day aduancing him to the princely regiment of an honourable nation, to the loue & hearty desire of his subiects, to a countrie professing religion, to the treasures of a rich prince. God hath giuen him Salomons portion: honour, wealth, wisdome: God we trust shall giue his Maiestie grace and strength, withall his power to honour him againe: that we may say with the Prophet, *Because the King trusteth in the Lord, and in the mercie of the most high, he shall not slide: thine hand shall find out all thine enemies, and thy right hand them that hate thee*, Psal. 21. 7. 8. *But they that loue him, shall be as the Sunne, that riseth in his might*, Iud. 5. 31.

The vnhappie end of the haters of Christs Church.

The 1. benefit, prosperitie.

Secondly, seeing they prosper, that loue and beare affection to Ierusalem, let men learne to shew good will vnto Christs Church, though as yet they be no ripe scholers themselues in Christs schoole: though they bee not growne to perfection; let them expresse a good affection. A good will and inclination, where strength yet faileth, is accepted, and a readie disposition is not reiected: though thou bee not yet of the Saints, yet loue the Saints. If thou likest and lodest that, thou would st bee, thou maist be that hereafter, which yet thou art not. The little bird before she flieth flittereth with her wings in the nest: the child creepeth before he goeth: So religion beginneth with affection, and deuotion proceedeth from desire. A man must first loue, that he would be, before he can be that which he loueth. It is a good signe when a man affecteth that, which he expecteth: and doth fauour that which hee would more fully fauour. He that loueth Sion, shall prosper: he that loueth vertue shall encrease and prosper in it. The day of small things shall not be despised, Zach. 4. 10. neither shall the smoaking flaxe bee quenched, Matth. 12. 20. but the smoake shall bring forth fire, and fire shall breake forth into a flame. The good desire of the heart shall be recompenced with the encrease of the thing desired: & as it is said of the mariners, *God bringeth them to the haven where they would be*, Psal. 107. 30. so the Lord conducteth them to the haven of spirituall comfort, that long after it. And so as August. well saith, *Habet proximus aliquam gratiam, ama illum & tua est, tu habes aliam, amet te, & sua est. Thy neighbour hath a certaine grace, loue him, and it is thine, thou hast another grace, let him loue thee, and it is his also.* Thus shall we find that saying of Wisedome in the Prouerbs to be most true: *I loue them that loue mee, and they that seeke me earely shall finde me*, Prou. 8. 17. Like as he that earnestly seeketh that which he misseth, shall finde it, so whosoeuer desireth the grace of God, shal not be deceiued. And like as amongst men, he that is friendly shall find friends, Pro. 18. 24. which agreeth to that vsuall saying, *Vt ameris, amabilis esto*, shew thy selfe louely, if thou wilt be loued again: So is it between God and vs, he loueth those that

The desire and loue of vertue a good steppe to obtaine it.

Homil. 15.

loue him, and yet it is most true, that he loued vs, that we should loue him againe.

The 18. meditation.

Peace bee within thy walls, and plenteousnesse within thy palaces. Some doe reade, peace be in thy strength, ἐν τῇ δυνάμει; so Hierome and the Septuagint. The word *cheel*, signifieth both an armie, or a wall or fortresse: and properly it signifieth the rampart and defence before the wall, which is *antemurale*, as Arias translateth, or as Tremellius, *præmunitio*: and so is it taken, Lament.2.8. he made the rampart and the wall to lament. In the other part of this verse, some read, prosperitie, or tranquilitie: the Septuagint interpret, εὐθηνία, abundance, which the originall *Shalvah*, will well beare, and so it is vsed, Ezech.16.49. the aboundance of peace. The faithfull then are here taught to pray that warre and trouble may cease, that there neede no watching or warding vpon the walls: but that the citizens within the walls, and euerie man in his house may be quiet and at peace. It appeareth then, that this also is not the least blessing, when God sendeth peace vnto a nation, and intermission of warre.

1. As the Lord promiseth by his Prophet: *My people shall dwell in tabernacles of peace, and in sure dwellings, and in safe resting places*, Isa. 32. 18. *They shall breake their swords into mattocks, and their speares into sythes, nation shall not lift vp sword against nation, neither shall they learne to fight any more*, Isa. 2.4.

Ceasing of war. 2. Thus God blessed the raigne of Dauid: *The Lord gaue him rest round about from all his enemies*, 2.Sam.7.1. He also prophecyeth of his sonne Salomon: *that abundance of peace should be as long as the moone endureth*, Psal.72.7. who had his name Salomon therefore giuen him from the Lord, because he should haue rest from all his enemies round about, 1.Chron.22.9. And contrariwise, as God blesseth righteous kings with peace, so he iudgeth wicked gouernours and people with warres and troubles: as the Prophet threatneth Israel, *Manasseh Ephraim, & Ephraim Manasseh, and they both shall be against Iudah*, Isa.9.20. Thus was it in the dayes of Asa in the world, *There was no peace to him, that did goe out and in, but great troubles were vpon the inhabitants of the earth: for nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie*, 2.Chron.15.5.6.

3. The Prophet speaking of the troubles that should befall the people for their sinnes, saith, *They should be as weat to the fire*, Isa.9.19. Warre is as the fire, and it feedeth vpon and destroyeth the people, as the fire consumeth strawe or wood: or like an hungry man snatcheth at the right hand, and at the left, and is not satisfied, Isa.9.20. such is the vnsatiable and hungrie desire of warre, there is no measure or satietie of blood. But like as a raging storme, that falleth vpon the wood and forrest, Isa. 32.19. which commeth with great violence and terrible voice, such is the tumult and violence of battell.

Iustice & truth the causes of peace. * Isa.32 17. 4. Peace therefore and ceasing from warre is the fruit and effect of trueth and iustice: as the Prophet saith for the first, *I will reueale vnto them the aboundance of peace & truth*, Ier.33.6. & another prophet also testifieth for the second: *the* * *work of iustice shall be peace*. Therefore vnder the kingdome of Christ, peace and safetie is promised; because his kingdome is a kingdome of righteousnesse: *I will raise vnto Dauid a righteous branch, &c. in his daies Iudah shall be saued, and Israel shall dwell safely*, Ier. 23.6. which though it bee specially referred to the spirituall peace, yet we doe see also that outward tranquilitie doth wait vpon the Gospel as an handmaid.

The 18. benefit, external peace. 5. First then, we are taught to acknowledge another singular fauour of God toward vs: that hath heard the praiers of his seruants, and graunted peace vnto his Church. Domesticall peace and quietnesse this land (thankes be to God) hath enioyed more then these 40. years vnder the conduct of our worthy Deborah our late Soueraign Q. Elizabeth. But much forren busines hath happened in this time in Ireland, the lowe countries, and in other places: much piracie hath beene committed vpon the sea, diuerse assaults and inuasions haue beene intended against this realm, and one furiously attempted by the Spanyards, *Anno*.88. But now wee trust that the

English

English nation may haue peace abroad, and there is great hope, that our peaceable Salomon, and Princely Ecclesiastes, will bring vnto this land a generall peace, and quietnesse both at home and abroad: that men may trauaile safely at home, merchants traffique without danger abroad, that artificers may sing in their shops, husbandmen cheerefully follow the plow, students applie their bookes; all which things by warre are interrupted. For as Hierome saith, *Si iuxta inclytum oratorem silent inter arma leges, multo magis studia scripturarum, quæ librorum multitudine, silentio & otio indigent, &c. If as the famous Orator saith, lawes are silent amidst warres, how much more the studie of Scriptures, which require multitude of bookes, silence and rest?* Further we see the contrarie disposition of the righteous seede, and the wicked race: for they are not so much giuen vnto peace, as these are to be contentious, as the Prophet Dauid saith, *I seeke peace, and when I speake vnto them thereof, they bend themselues to warre*, Psal. 120. 7. Like as it is said of Ismael, *that his hand was against euery man, and euery mans hand against him*, Gen. 16. 12. Such are nations with their gouernours, that haue not the knowledge and true worship of God. It is easie to gesse who are the Ismaelites of this age, that are ready to offend all their neighbours both by sea and land, thirsting after the monarchie of many nations, and stretching out their line beyond their measure. These are the fruites of the Popish separation, and such is the spirit of that bodie, breathing out continually contention and warre. It is no rare thing for one countrey, citie, or state professing poperie to prouoke another: witnesse hereof the great contentions betweene the Guelphs in Italie, taking part with the Popes, and the Gibelines of the Emperours part: the strifes and wars mooued among the Popes themselues, that diuers times warred one vpon another for the triple crowne; as Alexander the 3. against the Antipopes Octavian, Guido, Ioannes: the Vrbanists against the Clementines: and twentie times beside was that sea diuided. Such were the wars betweene the states of Italie; as the Romanes and Tuscanes, ann. 1166. betweene Millane, Florence, and Mantua, ann. 1398. betweene the Venetians and the citie of Pauie, and Verone, ann. 1405. Thus France and Spaine haue beene at variance, England and Scotland, till the religion and faith of the Gospel vnited them. Which vnitie we trust now shall for euer hold, being knit together with three most sure bonds, naturall, ciuill, & religious: the first, in that the same continent containeth them; the second, one kingdome and gouernement ruleth them: the third one religion and worship of God instructeth them: and therefore, as the preacher saith, a threefold cord cannot easily be broken, Eccles. 4. 11. Long may this cord hold, and long may his Princely Maiestie continue amongst vs, that hath twisted this cord: and God graunt that both Prince and people may walke in his feare, that as our Christian king is pious and faithfull toward God, so we may be obedient to God and our king. And let vs not onely pray for peace but practise it, not wish it onely, but work it: that we may desire so to please God, that he may delight to dwell amongst vs: That according to the Angels song, *Glorie be to God on high, and in earth peace, &c.* Luk. 2. 14. we may in all things set forth the glorie of God that we may enioy peace: that God having his due, we may receiue our desire: glorie beeing not giuen vnto God, peace is denied vnto men: where God by our sinnes is prouoked, there peace in earth is like to be interrupted. And therefore he saith well, *Quænam est causa tanti furoris? non alia sane, nisi displicet mortalibus angelica illa partitio, &c. What is the cause of so great rage? none other but this, because that partition of the angel displiketh men wherby glorie is giuen vnto God, peace vnto men: Quænam modo stabit pax hominum coram deo, si deo apud homines non potest tuta esse sua gloria? How shall mans peace be ratified before God, when Gods glorie is violated with men?*

ann. 1320.
ann. 1168. Lanquet.
ann. 1383.
Lanquet.
Commotions vsuall betweene nations professing Poperie.
Bern. epist. 127.

The 19. meditation.

Ver. 8. *For my brethren and neighbours sake I will wish thee now prosperitie.*] First, the Prophet sheweth, that the loue of his countrie, and affection to his brethren mooued him to wish well vnto them, & to desire the peace thereof: So then religi-

on taketh not away naturall affection to countrie, friends, and parents, but it rather maintaineth and vpholdeth it.

1. The Apostle reproueth the Gentiles, because they were ἄστοργοι, *Men voide of naturall affection*, Rom.1.31. And the Prophet saith, *Hide not thy selfe from thine owne flesh*, Isa.58.6. He which withdraweth his affection from his neighbours and countrimen, is as though he had no pitie or compassion vpon his owne flesh.

Religion taketh not away naturall affection.

2. Thus nature wrought in faithfull Abraham, when he armed himselfe and all his familie, and rescued and recouered Lot his brothers son, which was taken captiue, Gen.14. S. Pauls affection was very ardent toward his countrey, when he wished himselfe to be separate from Christ, for his brethrens sake, which were his kinsmen according to the flesh. But cursed is the memorie of cruell and vnnaturall Abimelech, who destroied his owne citie of Sichem, and sowed it with salt to make it vnfruitfull and desolate, and slew the people, whom besors he said were his bone and his flesh, Iud.9.2.45.

3. Like as the doue returned to the Arke, from whence she came forth, Gen. 8. as the oxe and asse know their masters cribbe, where they are vsed to be fedde, Isa. 1.3. and loue that place before any other: as the riuers go vnto the Sea from whence they came, Eccles.1.7. so should our loue and affection bee vnto that place, which hath bredde vs, and where we had our beeing. The lyons doe couch in their dens, where they are accustomed, and the birds will hardly forsake the place, where they were hatched: and nature draweth affection to our country, which first gaue vs breath and life.

Loue to our countrie naturall.

4. Nehemiah giueth this reason of his affection to Iesusalem, because there was *the citie, and the house of the sepulchers of his fathers*, Nehem. 2. 3. Therefore a man cannot be forgetfull of his countrie, vnlesse he wil shew himselfe vnnaturall and vnthankefull to his parents and progenitors, which there remained while they liued, and there lie buried now they are dead. This made Iacob charge his children, to burie him in the caue with his fathers: *There they buried Abraham and Sarah his wife, there they buried Izaak and Rebecca, and there I buried Lea*, Gen.49.29.31.

5. By this doctrine then we condemne vnnaturall and monstrous practises of all traiterous Papists, that haue heretofore most cruelly practised against their Prince and countrey: Such were Morton, the Popes bellowes to kindle the rebellion in the North, Saunders in Ireland: such were Ballard, Babington, Arden, Summerfield, Parrie, Campion, Sherwin, Yorke, Standley, Squire, with the rest of that Popish brood, who by their treacherous attempts against the life of their Soueraigne, intended nothing else but the hauocke and spoile of their countrie; and to make it a pray to their enemies teeth. Herein they professing Christianitie, were much inferiour to the heathen, who preferred the safetie of their countrie before their own liues, so farre were they from attempting any thing preiudiciall to the state & welfare thereof: So forraine stories make honourable mention of Codrus king of Athens, who warring vpon the Thracians, which had promise of victorie by an Oracle, so that Codrus were killed, rushed into the middest of his enemies, and by his death obtained the victorie to the Athenians. The like did the Decij among the Romanes, the father in warres against the Albanes, the sonne against the French, vowed themselues to die for the safetie of their country. Therefore it may be a shame for such as would be counted Christians to seeke the spoile of their countrie, for the preseruation whereof, they ought to spend their life & blood. Iudge then what māner of religion this is, that nourisheth such disciples, and bringeth forth such fruits.

Heathen louers of their countrie.

Plutark. Paral 18.

Besides there are others, which offend against this rule, who though they shew not themselues as enemies to their countrey, as the former, in seeking the hurt thereof, yet they faile in their dutie toward their countrie, because they procure not the good thereof: Such are they, which seeke to inrich themselues, though it be to the vndoing of a whole countrey, as inclosers of commons, engrossers of commodities to raise them to an higher price, purchassers of *monopolies* and priuiledged sales and aduantages: all which doe tend to the priuate gaine of a few, but the hinderance of many, and losse to the commonwealth: Such the wise man speaketh

Against enclosures and monopolies.

keth of: *He that withdraweth corne, the people shall curse him, &c.* Prou.11.26. which is true also of all other commodities; that whosoeuer shall drawe any common profit from the people, be it in corne, merchandize, commons, or such like, Gods curse and the peoples shall light vpon him. And of this sort, I feare me, there are many in the world, that respect more their owne, then the common wealth: nay looke but into the state of euerie towne, how fewe shall you finde, that are deuoted to the good of the townesship, but addicted wholly to themselues? you shall see many, that are readie to eate vp and deuoure their neighbours, by vndermining and ouertaking them by hard and vncharitable bargaines: like to the raine that *sweepeth away their food*, Prou. 28. 3. for such sweepe away a poore mans crops and corne, as if it should be lost by raging and vnseasonable weather; like as hastie rames doe wasty and carrie away the tilth of the land; so such cormorants ouerdripping their poore neighbours, will not suffer them to thriue or growe by them. It is a great infamie to Christians, that these times will not afford such good common-weale men, as were many among the Pagans. It is written of Pompeius the great, that while Rome suffered a great dearth, he hauing prouided great store of corne abroad, and shipped the same, while the marriners were afraid to set forward because of the suddaine tempest, he himselfe was the first that entred, vsing these couragious words: *It is necessarie for vs to sayle, but not so necessary to liue:* he preferred the releese of many before the safetie of one. πλεῖν ἀναγκαῖον, ζῆν οὐκ ἀναγκαῖον.

Lastly, how much are we bound to giue thankes vnto God, who hath giuen vs a Prince to gouerne vs, who may and doth say with the Prophet here, *for my brethren and neighbours sake, I will wish thee prosperitie.* Whose Maiestie, though in his regall authoritie our Soueraigne lord and King, yet in respect of his consanguinitie our brother, borne of English parentage, and we his louing neighbours before, in countrey, language, religion, and now his dutifull subiects. Now England shall be to his Highnesse as Scotland, and Scotland as England. Such a Prince, we vnto whom I am perswaded the Church and commonwealth are as deare, as his liues who herein may be compared to Dauid, who was readie (as Ambr. rehearseth) *Semper sum pro populo offerre morti, cum ferienti angelo occurrebat, &c. merito ergo expetitus est ab vniuersis, &c. To offer himselfe for the people, meeting the Angel in the way that strooke the people, &c. therefore hee was worthily desired of all.* And as hee againe saith, *Charitas nunquam cadit, ideo Dauid nunquam recidit, quia charus fuit omnibus, &c. Loue neuer falleth away, therefore Dauid could not fall, who was beloued of and deare vnto all.* So I trust our vertuous Dauid shall neuer fall, beeing beloued of his people, and much more deare vnto God, who graunt vnto his Maiestie a long, and happie, godly, and peaceable raigne ouer vs. The 10. benefit a louing prince. Lib. 2. de officiis. c. 7.

The 10. meditation.

v. 9. *Because of the house of the Lordour God, I will procure thy wealth.*] This being the greatest motiue that drewe from Dauid this great affection, is reserued for the last place: his naturall loue vnto Israel, as his countrey and kinred was very great, but his desire vnto it as Gods Church, and because of the Lords presence amongst them, was much more: spirituall loue then is to be preferred before naturall, but where there is a concurrence and connexion of both, the flame is encreased. There can be then no greater bond then religion, no greater loue, then for Christs cause.

1. Therefore the Prophet Dauid saith elsewhere: *He hath exalted the horne of his people, which is a praise for all his Saints, euen for the children of Israel, a people neere vnto him*, Psal.148.14. The righteous doe reioyce and praise God, when the Lord exalteth his Church, and prospereth it, and strengtheneth the horne thereof against their enemies. And this is set downe as a sure marke to know a righteous man by: *He honoureth them that feare the Lord*, Psal.15.4. According to this rule the Apostle saith, *While we haue time let vs doe good to all men, but especially to those which are of the houshold of faith*, Gal.6.10. for like as God is the Sauiour of all men, specially of those which beleeue, 1.Tim.4. so we should make the same difference, preferring those in Ioy for the welfare of Christs Church.

our loue, which are most beloued of God.

2. Thus the Prophet Dauid professeth his loue to the people of God: *Mine eyes shall bee to the faithfull of the land*, Psal.101.6. yea he saith, *that all his delight is in the Saints of the earth*, Psal.16.3. Such was his zeale to the house of God, that he would choose rather to be a doore keeper there, then to dwell (or to raign as king) among the wicked. Psal.84.10. Thus also the people of God doe testifie their affection to the Church, *they will preferre Ierusalem before their chiefe ioy*. Psal.137.6.

3. For he that loueth God, must needs also loue Gods house the place where he dwelleth: he cannot but loue Gods image, which most of all appeareth in the faithfull and righteous. For Christs cause therefore his Church is beloued. Whatsoeuer is done vnto the members thereof, he doth acknowledge it as done to himselfe, Matth. 25.45. A man cannot be the bridegroomes friend, and hate the bride, which is new Ierusalem, the holy citie and Church of God. Revel. 21.2.

4. The loue of God and his Church should bee remembred more then wine, Cant.1.3. that is, to be preferred before all other pleasures of loue. The faithfull say, *I am sicke of this loue*, Can.2.5. This loue hath no measure, it exceedeth al bounds: *this loue is as strong as death*, Can. 8.6. nay it is stronger then death: for it remaineth after death; loue neuer falleth away: *much water cannot quench this loue*: afflictions cannot ouercome it: *thy seruants delight in the stones thereof, and haue pitie on the dust thereof*, namely of Sion. Psal.192.14. Euen Gods Church when it is in the greatest affliction is louely; though shee be blacke, because the sunne of affliction hath looked vpon her, yet is shee comely: though for the one like the tents of Kedar, which are mooueable and flitting, as the Church is tossed too and fro with affliction; yet for the other, shee is beautifull and pretious as the curtaines of Salomon. Cant.1.4.

5. First then vnto the naturall loue of our countrie, this must be added as a more worthie affection, that our hearts be toward it, because it is the Church of God: that euery man should procure, as much as in him lieth, not onely the temporall welfare thereof, as it is the Commonwealth, but to wish the spirituall health and growth, as it is Gods house. As he is an enemie to his countrie, which hindreth the externall state and condition, so he is no friend to the Church, that furthereth not the internall perfection. Ministers are to informe, and Magistrates to reforme the Church. The one negligent to instruct, the other remisse to correct, are not well-wishers to Gods house. This then may be an admonition to all slouthfull and idle pastours, that are slacke in the Lords businesse, and as euill and vnfaithfull stewards giue no meate in due season to their Lords seruants. Such are they, which want abilitie and cannot teach, or want will and are idle and doe it not, or are couetous and heape many Churches and dignities, and are carelesse to teach: feeding themselues rather then the people of God: how can these say, *because of the house of God I will procure thy wealth?* nay they esteeme not Gods house, neither duly regard the price of soules: some taking vpon them that, which they cannot at all discharge, some more then they can compasse, some that wherevnto they haue no desire. The first are *dumbe dogges*, that cannot barke, the second *greedie dogges*, that can neuer haue enough, the third *sleepie dogges*, that lie and delight in sleeping, as the Prophet compareth the watchmen and shepheards of Israel. The first then should be supplied, the second moderated, the third awaked. All of them are conuinced to beare small loue to the Church of Christ. Our Sauiour saith to Peter, *If thou loueſt me, feede my sheepe*: hee therefore that carefully feedeth not the flocke of Christ, is found to be cold in his loue to Christ. The Pharisies refused no paines, but compassed sea and land to make one Proselyte of their religion, Matth. 23.15. in like manner the Pharisaicall brood of popish Iudasites and Seminaries in these daies, doe travell by sea and land to seduce simple soules, and peruert them to their superstition. Then what a shame is it, that the Ministers of the Gospel should giue themselues to a drousie sleepe: as though the spirit of slumber had ouertaken them, and not to be as carefull to defend Christs sheepe, as they are to offend them, to reduce them vnto God, whom they haue seduced, and to keep them in the way, whom the

Ministers who careless of Christs Church.

Who be the dumbe, greedie, sleepie dogges.

the other seeke to driue out of the way?

Further, what a great treasure had Israel of Dauid, that was thus affected to Gods house, for whose sake he thus heartily praieth for peace, and promiseth to procure it. I trust that God hath raised vp another Dauid to his Israel of England, whose princely heart nothing can more surely knit vnto his kingdome, then because Gods house is amongst vs. Hee commeth not to a nation of a diuerse religion in substance, though differing in some ceremonies: (with or without the which religion neither standeth nor falleth.) Which diuersitie of religion betweene Prince and people, hath at other times and otherwhere, caused great trouble sometime to the Prince, where the kingdome could not be receiued, vnlesse the religion professed were admitted, as of late in France; sometime to the people, when a religion is by force imposed, which is of few desired, as well appeared in the change of religion in England at Queene Maries entrance. Now both these occasions of trouble and tumult are remooued: neither the king required to chaunge his profession, nor the people enforced to leaue their religion: but as we wish vnto the one (which we doubt not of) princely constancie and perseuerance, so to the other Christian loyaltie and obedience. God hath sent vs a prince, that loueth Gods Church, that wisheth no longer to liue, then he may be a protectour of the faith; who counteth it one of his fairest stiles to be called a louing nourcing father to his Church, βασιλικ. 43. one that frequenteth the exercises of religion: fostereth the faithfull Ministers thereof, affecteth all the true professours of it: who misliketh and condemneth enmitie in nobles, profanenesse in Courtiers, papall pride in Church gouernours, negligence in pastours, loosenesse of life in Christians, coldnesse of religion in protestants. How much are we bound vnto the Lord, that hath raised vp such a prince, vnder whome religion is like to prosper, and Christs Church to flourish: who will heare the complaints of the poore, and not despise the groanes of the heauie hearted, nor deferre the desire of the godly: according to the petition of the Church vnder Dauid, *Let the King heare vs, when we call*; of whose princely loue and fauour euery honest and sincere heart may say, as one saith: *In cuius charitatem facile me totum proijcio, fatigatum scandalis sæculi, deum quippe illic esse sentio, in quem me securus proijcio, & in quo securus requiesco. Vpon whose loue I doe repose my selfe, beeing wearied with the offences of the world, for God is there present, vpon whome I wholly relie, and in him securely rest.* God giue vs grace, that as Samuel saith, *Wee may so feare the Lord and serue him, and not disobey the word of the Lord, that both wee and the King that raigneth ouer vs, may follow the Lord our God*; that is, hee may remaine with vs for euer, that God may conduct vs in this life in all happinesse and prosperitie, and we and our King may follow him to euerlasting felicitie. *Amen.*

20. Benefit, care of the Church of Christ.

August. Hieron.

FINIS.

Thesaurus Ecclesiæ:

THAT IS,

THE TREASVRE OF THE CHVRCH CONSISTING

OF THE PERPETVALL INTERCESSION AND *most holy Prayer of Christ, set forth in the* 17. *Chap-*ter of the Gospel by S. Iohn.

Which in this Treatise is plainely interpreted, *with necessarie doctrines enlarged, and fit* applications enforced.

1. Iohn, 2. 1, 2.

If any man sinne, we haue an aduocate with the Father, Iesus Christ the righteous, and hee is the propitiation for our sinnes, &c.

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1614.

TO THE RIGHT *HONORABLE THE LORD* THOMAS HOVVARD, Earle of Suffolke, *Baron of Walden, Knight of the honourable* order of the garter, Lord high Chamberlaine to the Kings *most excellent Maiestie, and of his most honourable* priuie Counsell.

IT is an vsuall thing (Right honourable) for subiects to imitate their Prince, and for inferiours to conforme themselues to the example of great persons; as Abimeleck said to his souldiers: *What yee haue seene mee doe, make hast and doe the like:* for as Ambrose saith, *amplius proficitur exemplo, nec difficile redditur quod iam* Iudg 9.48. lib.2.de virginit. *saltum est, & vtile, quod probatum: men profit much by examples, for neither seemeth that hard, which is done before, nor vnprofitable that is tried by others.*

Thus should we all set before our eies the example of our master Christ, & tread in his holy steppes: *I haue giuen you an example* saith our blessed Sauiour Iohn. 13. 15. this it is to runne after the sauour of his ointment, to follow his sweete example. Cant.1.2. As Aarons ointment ranne down from his head to the skirtes of his cloathing: Psal.134. so Christs holy vestures are from him as our head dispersed among his members: therefore Christ vouchsafeth to call his faithfull seruants his fellowes or partners: Psal.45.7. because they partake of his goodnes, and sauour of his vertues.

Here then is set forth vnto vs in this treatise the example of Christ praying: that we should therein be like our heauenly master, to be occupied in earnest and faithfull praier: wherein in particular diuerse profitable points are to be obserued.

I. We are taught how necessarie a thing it is to be suters vnto God by praier: for if Christ praied, who in respect of himselfe needed not to pray, but for our example: who neither wanted any grace to pray for, nor yet had any imperfection to pray against, if he notwithstanding praied for vs, much more haue we cause to pray for our selues, both to receiue graces, which we haue not, and to be released of the euills which wee haue. Ambrose saith well: *quid pro tua salute facere oportet, quando pro te, Christus in oratione pernoctat: what should wee doe for our selues seeing Christ watched for vs all night in prayer?* wherefore as the saying is, *it is more necessarie for vs to pray then to breath.* Lib.5.in Luc. μνημονεύειν ἢ ἀναπνεῖν.

II. We learne also by this holy praier of our Sauiour, which was fulfilled in euery part thereof, how effectually the prayers and teares of the faithfull are: *whatsoeuer they desire* (saith our Sauiour) *shall be giuen them of my heauenly father.* Matth.18.19. *vim faciebat precum tuarum fidelis ambitio: the faithfull ambition of thy prayer did as it were force God;* saith Hierome: Alexander saith to Antipater, that made great complaints of his mother: *knowest thou not that she with one teare wilt blot out all thy complaints:* much more auaylable with God are the teares of his seruants, which as precious liquor he preseruetch in his bottles. Ad Gelantiam. Psal.56.8.

III. In that our Sauiour praied often, and continued in prayer, it teacheth, that we also should therein be daily exercised, and as the Apostle saith, *pray continually:* Luk.21.37. 1.Thes.5.17. *quia semper accipis semper inuoca: because thou hadst need alwaies to receiue, alwaies* Ambr.de obit. Theodosij.

pray:

Xen.lib.1.de Cyri.institut. *pray:* Xenophon writeth of Cyrus, that would neither dine nor suppe, πρὶν ἱδρῶσαι before he had swet; neither should we eate or drinke before we had shed tears vnto God.

VI. Christ when he praied, was wholy intent and fixed vpon that holy action: so should our thoughts be setled in praier, that then most of all men should follow the wise mans counsell, *to keepe our heart with all diligence:* that we shew our selues in prayer not λογοφίλους but φιλολόγους, as Zeno said of his schollers, not bablers of words, but vtterers of matters: Hierome found this to be his infirmitie, that oftentimes in my praier saith hee, *aut per porticum deambulo, aut de fœnore computo: I thinke I am walking on the Streates, or accounting my money:* so it is an easie matter for the thoughts to roue in praier, which we are taught to settle by Christs example.

Prou.4 23.

aduer. Lucifer.

V. Our blessed Sauiour had therefore free recourse to prayer, because he was of an holy and innocent life: so if we would haue our praiers heard, we must lift vp pure hands as the Apostle saith, 1.Tim.2.8. Basile saith well: *That the presence of an honest life doth make our praiers to haue a loud sound.*

Ἔργον δικαίου παρρησία μεγαλοφωνία ἐστὶ παρὰ θεῷ.

VI. Our Sauiour also by his example teacheth vs for what things we should chiefely pray: not for temporall, but spirituall blessings: as v.17. hee saith *sanctifie them with thy truth:* Salomon, because he asked wisedome rather then honour or riches, pleased God, and receiued them all, euen those temporall things, which he had not asked: Hierom saith well: *auarus sum ad accipienda beneficia, quanto plus bibero, tanto plus sitio: wee should be euen couetous of spirituall blessings, and the more we drinke, the more to thirst:* for hee that craueth temporall blessings, often asketh them to his owne hurt: as he *that is sicke of a feuer, as one saith, craueth for wine.*

1.king 3.

ad Ctesiphont.

ὁ πυρέτιον παραχαλῶν παραχαλεῖ οἶνον.

VII. Lastly, our Sauiour praieth confidently, v.24. Father I will: so hath hee taught vs to pray without doubting: *Whatsoeuer you desire beleeue you shall haue it and it shall be done vnto you:* we should not be discouraged, though at the first one request be not graunted. *Deus differt desiderium, non aufert: God differreth our desire hee dissolueth it not:* Bias that heathen Philosopher could say, that a *good conscience is without feare:* so should our conscience in praier be free from fearefull doubting.

Mark.11.34.

ἀλλὰ συνείδησις ἀφόβος.

Thus this example of our Sauiour as a rich store-house affordeth infinite treasure, and as a bundle of mirrh sendeth forth a most fragrant smell. This Christian exercise, is the supporter of Princes, the sheild of defence for Nobles, the hauen of rest for all: This maketh honourable persons truely noble indeed, when they acknowledge him, by whom they are innobled: and indeed, the greater the affaires of state are, wherein your honours are imployed, the more need haue your honours of spirituall direction: as Daniel that great Regent vsed to pray thrice in the day. Herein his Christian maiestie, imitating the diuine and highest maiestie, may be an example to all both honourable and inferiour subiects, who as he practiseth in his royall person, so prescribeth to his Princely sonne *to pray often*, and in what manner, and for what things to pray. And indeed what can be more honourable then to talk with the most high? what more comfortable then for God to speake to our hearts? for when we drawe neere vnto God by praier, he draweth neere vnto vs, & as one saith: *a pure praier is Gods temple: luctare ergo cum deo sicut Iacob, vt ipse se gaudent superari; Striue therefore with God in praier* (as Augustine saith) with Iacob, that he may ioy to be ouercome.

βασιλ. 12.

λογος καθαρὸς θεοῦ ναός.

Lib.2.de Gen. c. 52.

This Treatise I haue been bould to present to your Honour, and to make you the honourable patron of these my poore trauailes: beeing mooued thereunto both in respect of that dutie which I owe in generall for your noble affection & true loue to the Vniuersitie of Cambridge whereof I was once a member, and euer remaine a welwiller, & in particular for your honorable fauour to a brother in law of mine, your honours seruant: I say no more at this time, then to wish vnto you encrease of true honour and loue of the truth in earth, and afterward euerlasting honour and an endlesse reward of your faith in heauen.

Your Honours readie to be commanded in the Lord.

ANDREVV WILLET.

To the Christian Readers, especially to his

Loving neighbours the inhabitants of the towne and Parrish of Barley.

¶ S. Paul saith to the Philippians, *it grieueth me not to write the same things vnto you, and for you it is a sure thing*: So I may say (louing Auditors and Parishioners) that to write the same things, which sometime I spake, and to commit that to writing, which not long since in our weekely exercise I commended to your hearing, it shall bee no paine to me, beeing a profit vnto you.

AS then euery action of Christ is for our instruction, so especially his earnest suplications made in the dayes of his flesh, are for our edification: And as our blessed Sauiour came into this world annointed to be our king, our prophet, and Priest, so accordingly hereunto all his principall actions were sorted out: in his holy workes and miracles, he shewed his diuine power as a King, in his heauenly sermons, he made knowne his diuine wisedome as our Prophet: and in his praiers and death, he testified his diuine loue as a mercifull high Priest.

Three of Christs prayers are especially commended vnto vs: that at Lazarus graue, the other in the garden before his passion, this in the 17. of Iohn, as a preparation thereunto: the first made with sighes and groanes, the second with droppes of blood and teares, the third with great zeale and affection: the first shewing commiseration, the second making a way to our redemption, the third the fruit of his mediation. Ioh. 11. Matt. 26.

In three things this prayer of Christ differeth from the requests of his members: first in respect of the person that praieth, secondly in the manner of the prayer, thirdly in the matter prayed for: the first was with authoritie, he prayeth as our mediatour both God and man, the second was with all sanctitie, whereas we cannot tell how to pray as we ought, Rom. 8. 16. the third with great efficacie, the force of this prayer continueth to the ende of the world, whereas our prayers are weake, and had neede often to be iterated and repeated, and therefore the Apostle biddeth vs pray without ceasing. 1. Thess. 5. 17.

Three principall benefits are conferred vpon vs by this prayer, 1. our protection from euill and danger: keepe them from euill, v. 15. 2. the collation or bestowing of all spirituall grace, sanctifie them with thy truth, v. 17. 3. the impetration or obtaining of our seuerall praiers and requests: in the first Christ stretcheth out his hand as to Peter, to helpe vs that we sinke not: in the second he looketh vpon vs with the eyes of mercy as vpon the same Peter, to giue vs his grace: in the third his ears are open to heare vs as they were at the cry of blind Bartimeus. Matt. 14. 31. Luk. 22. 61. Mark. 10. 49.

Salomon hauing built God an house, did dedicate it by his prayer vnto God: here a greater then Salomon, by praiers better then Solomons, doth consecrate vnto God an house more glorious then was Salomons, the spirituall temple of the Church. This praier of our Sauiour is the foundation of our praiers, the prop and stay of our requests; the verie life of our supplications vnto God: as Aaron and Hur held vp Moses hands, so our feeble hands are hereby strengthened: it is vnto our praiers as a fierie chariot and horse to Elias, to cary them vp into heauen: And as the Egle beareth vp her yong ones vpon her wings, Deut. 32. 11. so this praier of Christ, giueth wings vnto our praiers: & it is as the censor, wherein the odors of our praiers are censed vp vnto God. Therefore when we addresse our selues to our prayers let vs remember this praier, as the Israelites looked vp to the brasen serpent in the wildernes, and as Stephen saw Iesus sitting at the righthand of God: let vs lay it vp in our heart, as the tables of stone were kept in the Arke, let it be as incense to be laid alwaies vpon our spirituall offerings, and as salt whereby to season our sacrifices. 1. King 8. Exod. 17. Apoc. 8. 3. Num. 21. 9. Act. 7. 56. Leuit. 2. 15. Leuit. 2. 13.

Thus this holy praier of our Sauiour, if we be in heauinesse, it will comfort vs, if in peril, deliuer vs: if we want any grace it will releeue vs: in this life it will guid vs, and in the next saue vs. Amen.

The Methode or order of the 17. chapter of the *Gospel according to S. John.*

- The Chapter containeth the praier of Christ, whereof there are two parts: He praieth for
  - himselfe, where wee haue the
    - request it selfe, *father glorifie thy sonne*, v.1.
    - reasons,
      1. *à fine*, from the ende, that thy sonne may glorifie thee, v.1.
      2. *à pari*, from the like: as thou hast giuen him power, &c. v.2. so giue him glorie: here the power giuen vnto Christ is described by the
         - end or vse of it, to giue eternall life to all them, that thou hast giuen him, v.2.
         - the matter subiect, namely, eternall life, which is set forth by the helping causes thereunto, the knowledge of God and Christ, v.3.
      3. *à causa meritoria*, from his desert or merit, *I haue glorified thee*, v.4. therefore glorifie me also.
      4. *ab æquo*, from the equity: he asketh but his owne, that glorie which was his before the world was, v.5.
  - his Church either
    - then present, namely his Apostles, where is shewed
      - what he prayes for them for
        - their preseruatiõ in the world.
          1. from their necessitie, because Christ should be no more with them.
          2. frõ the effects, that they may haue peace & vnitie one with another, v.11. and true ioy in themselues, v.13.
          3. from the like example of Iudas, who fel away, & became the child of perdition, v.12.
          4. from the great danger they were in, they were compassed with many enemies, the world hated thẽ, v.14. & therfore he praieth, that they may be kept in the world. v.15.
        - their sanctification.
          - th· request for their sanctification
            - in generall, v.17. to be sanctified with the truth.
            - in speciall to be made fit for their message, because they were sẽt into the world, vers. 18.
          - the reason, because for their sakes Christ did sanctifie himself, both by his life and death, v.19.
      - why he prayeth for thẽ? because they were
        - Gods by election: *Thine they were*, v.6.
        - Christs by
          - their vocatiõ and obedience
            - they receiued the word: and beleeued in Christ, v.7
          - iustificatiõ, in that they were giuẽ vnto Christ, for whom he prayeth, & not for the world, v.9.10
  - which was afterward to come, v.20. hee praieth for
    - their sanctification in their perfect vnion and loue: frõ the
      - effects, that the world may beleeue, &c. v.21
      - originall cause, their election vnto glory. v.22.
      - ende, that they may be perfect in one, &c. v. 22.
    - glorification
      - it selfe which, is described, v.24
      - the means to it
        - knowledge set forth by the
          - contrary, the world knoweth not God, v.25.
          - the cause, I haue declared thy name, v.26.
        - sense and feeling of Gods loue v.26.

CERTAINE FRUITFVLL MEDITATIONS VPON THE MOST HOLY

prayer of our Sauiour Christ, as it is set forth by S. Iohn, in the 17. *Chapter of that Gospel, diuided into certaine* Lectures.

*The first Lecture, declaring the order and me*thode of this Chapter, with some speciall obseruations *concerning prayer in generall.*

THe Prayer of our blessed Sauiour Christ Iesus in this Chapter comprehended, is either concerning his owne glorification, from v.1. to v.6. or as touching the confirmation of his Church, either then present, consisting of his Apostles, and other Disciples, from v.6. to v.20. or which was afterward to be called by their preaching, from v.20. to the end. The summe of Christs prayer is for his glorification, which is expressed v.1. v.5. The reasons, which our Sauiour vseth for this his request, are fowre. 1. *à fine* from the end, v.1. *Glorifie thy sonne, that thy sonne also may glorifie thee.* 2. *à pari*, from the like, v. 2. *As thou hast giuen him power ouer all flesh:* and as power is giuen vnto him, so also glorie belongeth vnto him. 3. *à causa meritoria*, from the meriting or deserving cause, v.4. *I haue glorified thee on earth and now glorifie me:* he was worthie of this glorie which was due vnto him. 4. *ab æquo*, from the equitie of it: it was his owne glorie before the world was.

But before I descend to intreate particularly of this scripture, or any part thereof, there are three necessarie considerations first to be handled: two of them concerne Christs praier in particular: first of the *validitie* and *efficacie* thereof, whose force and vertue extendeth to the worlds ende: secondly, of the qualitie and difference betweene Christs prayer and ours, between Christs prayer then in the dayes of his flesh, and the praier or intercession of his Mediatorship now. The other point is, of the vse of prayer in generall, namely of the necessitie thereof.

First concerning the force and efficacy of our Lords prayer, it is eyerlasting, it is Doctr. 1.
not yet either extinct or slaked, but remaineth still and shall till the worlds ende: for though there are now sixteene hundred yeares well nie, since this prayer was vttered by our Sauiour, yet the benefit thereof doth extend it selfe vnto this age: for we also as many as beleeue in Christ through the word of the Apostles, are comprehended in this prayer, v.20.

Thus the Apostle testifieth, that our Sauiour offered vp *in the dayes of his flesh,* 1
prayers and supplications with strong cries and teares, and was heard, Hebr. 5.7. As hee was heard in that zealous prayer which he made in the garden before his passion, whereof the Apostle there cheifely speaketh; so also he was heard in all other his praiers: Ioh. 11.42. *I know thou hearest me alwaies:* and especially in this praier, which hee powreth foorth in the behalfe of his vniuersall Church, then beeing, or which was to come.

If Abels voice spake after his death: (for by faith yet beeing dead he speaketh, 2
Heb. 11.5.) much more doth the voice of Christ in this praier yet speak vnto God, which as the Apostle saith, *speaketh better things then the blood of Abel,* Heb. 12.24. If Abels voice was heard after his death crying for vengeance; much more Christs voice yet soundeth in the eares of God calling for mercie. Salomons praier, which he made at the dedication of the Temple, 1. Kin. 8. did consecrate the Temple to that

holy vse, not during his time, but so long as the Temple stood: for thus he praieth, v. 38. *What prayer or supplication soever shall be made of any man, &c. and shall stretch forth his hands in this house, heare thou in heaven.* If Salomons prayer did transferre the benefit thereof to the succeeding ages, much more auaileable is the power of Christ.

3 Then like as the Manna was laid vp in the arke, though it was of it selfe but as a melting dew, which faded by the heate of the Sunne, yet by Gods blessing endured many hundred yeares: so the voice of Christ, though it were a transitorie sound, yet it hath a permanent force. The Grecians doe speake much of a certaine place of Olympia, which giueth seauen eechoes or reflexions of one voice, which therefore they call ἑπτάφωνον, of seauen voices. But we may worthily admire this praier of Christ, which giueth not onely 7. or 77. voices, but continually soundeth in the eares of God and reboundeth to vs.

Plutarch. de garrulit.

4 For the Preacher saith Ecclesiast. 3. 12. *I know, that whatsoever God doth shall be for euer:* and the Prophet saith, Psal. 119. 89. *Thy word indureth for euer in heauen.* This praier therefore proceeding from the sonne of God, must needs be of an euerlasting force, as the Apostle saith, *This man, because hee endureth euer hath an euerlasting priesthood,* Heb. 7. 24. Wherefore his praier beeing an act of his priesthood, is also euerlasting.

5 Wherefore, this is much to the comfort of the Church of God, that this holy prayer of Christ is still in memorie with God: that like as men boldly come into the Princes presence, when their supplication is alreadie offered, and their suit granted, so haue we through the praier of Christ bold accesse; his prayer maketh a way for our prayers; euen as the Arke went before to deuide the waters of Iordan, and the people followed after, Iosu. 3. 14. so hath Christ our Arke, Altar, Priest, and all, deuided a way for our praiers: he is the doore, and by him also a doore is opened to our praiers, as Ambrose well saith vpon these words, Revel. 4. 1. *I looked, and behold a doore was opened in heauen: apertum est igitur ostium Ioanni precanti, apertum est Paulo; A doore is opened to Iohn praying, a doore is opened to Paul.*

in Luc cap. 11.

Doct. 2. Secondly, we are to consider first of the difference between the praiers of Christ, and the praiers of his Church: then of the diuersity betweene the prayers of Christ in the daies of his flesh and now in his glorious maiestie.

For the first: 1. Christs prayer tendeth wholly to the good of his Church; he hath no neede to pray for himselfe, as neither did he offer sacrifice for himselfe, as the high Priest did, both for his owne sinnes, and then for the sinnes of the people, Heb. 7. 27. for euen the prayer of Christ for his glorification is for the church, that they may behold his glorie. Iohn. 17. 24. but the scope and end of our praiers is only for the release of our selues.

difference between the praiers of Christ & of his members

2. Christs prayer is perfect, without any doubting or wauering or any infirmitie besides: for God is in him well pleased, Matth. 3. 17. but our praiers are imperfect, *we know not what to pray as we ought,* Rom. 8. 26.

3. Christs prayers are meritorious, as euerie other worke of his was: *for the lambe, that was killed, is worthy to receiue all power;* Reuel. 5. 14. but our praiers merit not: for when we haue done all, we haue done nothing, but which was our duty to doe: Luk. 17. 10.

4. Christ praieth by himselfe, he needeth none other to pray by: but our praiers cannot be accepted without a mediatour: yea the Apostle dare not presume to offer thanks vnto God, but through Iesus Christ, Rom. 1. 8.

5. The praier of Christ is the prayer not of a mortall man, but of one that is both God and man, who is inferiour to his father as he is man, but equall as he is God: who prayeth not as an inferiour, when hee thus saith; *father, I will, that they which thou hast giuen me be where I am,* v. 24.

6. Our praiers, because they are weake and imperfect, had neede often to be renewed: but this prayer of Christ beeing once made hath an euerlasting force: as the Apostle speaketh of the offering of Christ, *with one offering hath he consecrated for euer, them that are sanctified,* Heb. 10. 14.

Now hauing thus briefely shewed how the praiers of the head and members differ,

ser, let vs consider likewise of the difference of Christs prayers: the Apostle saith, that *Christ ever liueth to make intercession for vs*, Hebr.7.25. but we must not imagine that Christ praieth now setting at the right hand of God; as he did while he liued in earth: with sighes and grones as at Lazarus graue: Ioh. 11.38. with cries and teares, as in the garden, Matth. 26.39. sometime lifting vp his eies, Ioh. 17.1. falling vpon his face, Mark. 14.35. sometime kneeling, Luk. 22.41. We must not thinke that Christ praieth now after any such manner, by bowing the knee, or making entreaty, or offering supplication to his father, as Augustine well saith, that these are the cogitations of carnall men, to imagine, *tanquam in alio loco patrem, in alio filium patri astantem, pro nobis verba facere, that the father is as it were in one place, the sonne to stand by in an other speaking for vs:* and the Apostle, *saying that Christ in the dayes of his flesh did offer vp praiers and supplications with strong cries*, Heb.7.5. sheweth that this manner of prayer vsed by Christ then in the daies of his humiliation, doth not beseeme him now in the time of his exaltation: and our Sauiour himselfe saith, *at that day ye shall aske in my name and I say not vnto you, that I will pray vnto the father for you*, Ioh.16.26. that is, in such manner as he praied in earth he shall not then need to pray for vs.

Christ prayeth not in heauen now as he did in the earth.

Tract.102 in Ioann.

Wherefore to cleare this point; these three waies our Sauiour is called our intercessor and mediator: first, because the Lord for Christs sake, and together with him doth graunt vs all things, Rom.8.32. and he hath promised, that whatsoeuer we aske the father in his name, he will giue it vs, Ioh.16.23.

Secondly, Christ maketh intercession for vs, *non voce, sed miseratione*, not by his voice, but in compassion and mercie, in continuall succouring of his members, and releiuing our necessities: and therefore he is called by the Apostle, *a mercifull and a faithfull high Priest*, Heb.2.17. that is touched with *the feeling of our infirmities*, Heb. 4.15. Wherfore in this sense also, because he alwaies willeth and desireth our good and doth send continuall succour and releefe to his members, he is worthily called our Mediatour: for his will and desires and his fathers are all one; and in that the Lord God the father of our Lord Iesus performeth the will and desire of his sonne toward vs: as where he prayeth, Ioh.17.24. *I will that they which thou hast giuen me be with me, &c.* herein doth his mediation and intercession consist.

How Christ is the Mediatour of his Church.

Thirdly, the Apostle saith, *he is entred into heauen to appeare in the sight of God for vs*, Heb.9.24. The verie appearing then of Christ in his humane flesh before God in the heauens, is his intercession for vs: the presence of his humanitie, the exhibiting of his glorious bodie, the remembrance of his obedience, the force of his passion, is an effectuall mediation with God the father for vs: there needes no other supplication or request making. This Daniel saw in vision, *one like to the sonne of man come in the heauens, &c. and they brought him before the auncient of dayes*, Dan.7.13. The very approaching of Christ to his father, and exhibiting his flesh in his glorious presence, is our sufficient mediation. As the Lord saith concerning the bow in the cloud, *that I may see it and remember my couenant*, Gen.9.16. so the very seeing of this mightie Angell, which is cloathed with a cloud, and the rainebowe vpon his head, Reuel. 10 1. bringeth to Gods remembrance the euerlasting couenant made with vs in Christ. To this purpose Gregorie well saith, *vnigenito filio deum pro homine interpellare, est apud coæternum patrem seipsum hominem demonstrare: for the only begotten sonne to pray vnto God for man, is to shew himselfe before his eternall father to bee man.*

How Christ appeareth before God for vs.

lib.21 mor.c.13.

This truth then concerning the manner of Christs mediation, reproueth the blind superstition of the Papists, who haue these fond speculations, of Marie her shewing her breasts to her sonne, and Christ his wounds to his father, these are their words, *Securum habes ô homo accessum ad Deum, vbi pro te mater stat ante filium, filius ante patrem, mater ostendit filio pectus & vbera, filius patri latus & vulnera: nulla poterit esse repulsa, vbi tot sunt charitatis insignia: O man thou hast secure accesse vnto God, where the mother stands before her sonne for thee, the sonne before his father, the mother sheweth her sonne her breasts, the sonne his father his side and woundes, there can be no repulse, where there are so many signes of loue.* These fond conceits and idle imaginati-

ons are not beseeming the glorious maiestie of Christ: and the Apostle speaketh otherwise, *This man after he had offered one offering for sinnes, sitteth for euer at the right hand of God*, Heb.10.12. He sitteth as partaker of the same maiestie, he standeth not or kneeleth in token of subiection or humilitie.

Doct.3. In the next place the necessitie of prayer is to be considered, which our Sauiour

1 sheweth, where he saith, Matth.6.33. *Seeke first the kingdome of God and the righteousnesse thereof, and all things else shall be ministred vnto you:* our principall seeking whereof is, by praier, as Matth.7.7. *aske and it shall be giuen you, seeke and ye shall find:* seeking there is asking, this is that *vnum necessarium*, that one necessary thing, which Christ commended in Marie, Luk.10.42. for she was occupyed in hearing Christ, & in attending vpon him: for what in the world can be more necessarie, then for to heare God speaking to vs in his word, and to speake to him in prayer?

2 2. Dauid held this exercise so necessarie, that in the morning before all other things he preferred praier, Psal.5.3. *in the morning I will direct me vnto thee, and I will waite:* he preferred it before his sleepe. Psal.119.148. *mine eies preuent the night watches:* Daniel holdeth prayer and praising of God so necessarie, that hee will not intermit it, though it cost him his life, Dan.6.9.

3 What is more necessarie for the day of battell, then armour? so is praier a principall part of our spiritiuall armour: as the Apostle saith, Eph.6.13. *put on the whole armour of God, that ye may be able to resist in the evill day:* and hauing set forth the diuers parcels of this armour, he addeth this, v.18. *and pray alwaies with all manner of praier and supplications:* what more requisite for the sicke man then medicine? but the *praier of faith shall saue the sicke*, Iam.5.15. *prayer it is the hauen of the soule*, Psa.116.7. *returne vnto thy rest ô my soule:* it is the food of the soule, as Christ said to his disciples, Ioh.4.32. *I haue meate to eat that ye know not of.*

4 The reason of this necessitie our Sauiour Christ sheweth, Matth.26.41. *watch & pray, that ye enter not into temptation:* because we are continually assaulted and tempted of Sathan, we haue neede also continually to arme our selues with prayer: an other reason S. Paul giueth: 1. Tim.4.5. *all things are sanctified by the word of God and prayer:* thy meate, drinke, labour, riches, marriage, are polluted, vnholy, defiled, without prayer.

5 Wherefore the negligence of this age is to bee condemned that so seldome vse prayer, either priuately, or in their families together with their wiues, children, seruants: when they sit downe at meate, they giue no thanks: beeing worse in this respect then the oxe and asse, *which know their masters cribbe*; Isa.c.1.3. When they goe to bed, they doe not commend themselues vnto God, neither at their rising praise him for their rest: but they rowse themselues as swine out of the straw: when they goe forth to labour, they call not vpon God for his blessing: but as it is in the Psalme: *the voice of ioy and mirth is in the habitation of the righteous*, Psal.118. It is knowne where faithfull men dwell, by their praying and singing of Psalmes together: they that doe not so, shew that their heart is emptie of heauenly thoughts: they make not their treasurie in heauen, seeing their heart is not there: they which hope to goe to heauen yet send there praiers as their agents and forerunners before them: for as Bernard saith, *oratio est hominis deo adhærentis affectio, prayer is the affection and desire of a man*, that cleaueth vnto God. Hierome thus testifieth of himselfe,

Ad Eustoch. *post multas lacrymas & cœlo inhærentes oculos (mihi deus testis est) interesse videbar agminibus angelorum, after many teares fastening mine eyes in heauen, I seemed to be present among the companies of Angels.*

The second Lecture.

V. 1. Doct.1. *THese things spake Iesus, and lift vp his eyes to heauen, &c.* this gesture of lifting vp the eies in prayer, was often vsed by our Sauiour: as Mark.7.34. when he healed the deafe man, *hee looking vp to heauen sighed:* Iohn 11.41. at the raising vp of Lazarus Iesus *lift vp his eyes, and said, Father I thanke thee:* by this holy gesture

of

of our Sauiour we are taught, as to lift vp the eyes of our bodie, so to fasten the eies of our soule, vpon God, and to eleuate the meditations of our hearts, that they wander not, neither be vainely occupied while we pray. The gesture required in praier.

This is that which S. Paul saith, *hee would haue men lift vp pure or holy hands* ὁσίους 1. Tim. 2. 8. that is, beeing holily and purely affected, to lift vp their hands as also their eies; and S. Iames requireth that *the prayer of a righteous man should be fervent*, Iam. 5. 16. the word is ἐνεργουμένη effectuall, that the heate thereof be not abated or slaked with earthly and worldly thoughts. 1

Thus praied Dauid, Psal. 121. *I will lift vp my eies vnto the hilles from whence commeth my helpe:* and not his eyes onely were lift vp, but his heart: as hee saith, Psal. 57. 7. *My heart is fixed, my heart is fixed.* I will sing and giue praise: Thus praied Steuen when *hee looked stedfastly into heauen*, and sawe Iesus standing at the right hand of God, Act. 7. 56. Thus were S. Peters affections rauished, when in his praier he fell into a traunce and saw that vision of the foure corned vessell, &c. Act. 10 10. 2

For euen as the *eyes of seruants looke to the hand of their masters*, so should our eies waite vpon God, Psalm. 123. 2. as Peter biddeth the lame man *looke vpon him.* Act. 3. 5. *And hee gaue heede vnto them, trusting to receiue something of them*; v. 6. so wee must look and waite vpon God in our prayer, from whom we expect a blessing: our eyes must be as doues eyes, Cant. 4. 1. that is not vnconstant, wandring, vnstedfast, but simple, sober, chast, staid. 3

For the Preacher saith, Eccles. 9. 10. *whatsoeuer thou doest, pro omni facultate fac, doe it with all thy power*: therefore when we pray, our eyes, our hands, our tongue, our heart must all be occupied and attent vpon God; and this it is to loue God with all our strength, Luk. 10. 27. when we pray vnto him and worship him with all our inward and outward powers. 4

Wherefore, they which pray with wandring eyes, and waueringe thoughts are not herein like vnto our Sauiour; the wise man saith: *that the eyes of the foole are in the corners of the world*, Prou. 17. 24. *but the eyes of the wise are in his head*, Eccles. 2. 14. that is, fixed and setled to looke vp vnto God: the wandring of the eyes shew an vnsteadfast heart and running thoughts: *for death first entreth in by the windowes*, Ioel 9. 9. And the eyes which are as the windowes of the bodie, doe first minister occasion of euill. But like as in other things the husband is a veile of the eies to the wife, as it was said to Sara, Gen. 20. 16. that is, the eyes and affection of the wife ought to be setled vpon her husband, and his likewise vpon her: so in this spiritua all businesse of praier, heauen and heauenly things should be a veile to our eyes to couer and keepe them, from looking toward or attending vpon any thing else: all worldly thoughts and earthly desires should be chased away from our prayers, as Abraham droue away the birds from his sacrifice, Gen. 15. Wee all are subiect to this temptation in prayer: I remember Hieronme thus complaineth of himselfe; *Crebrrime in oratione mea, aut per porticus deambulo, aut de fœnore computo: sicine putamus orasse Ionam? sic Danielem? Oftentimes in my prayer me thinke I am walking in galleries and porches, or casting of an account* and reckoning. Doe we thinke that Ionas prayed so, or Daniel? 5 7

Father.] God is Christs Father after a more excellent manner then hee is called our Father: hee is the Sonne of God by nature, *non factus, sed natus*, not made the Sonne of God, but so borne from all eternitie, Prou. 8. 23. *I was set vp from euerlasting*, vers. 25. *before the hills, was I begotten.* We are the sonnes of God *facti, non nati*; made, not borne: the Angels are the sonnes of God, so made by priuiledge of their creation, Iob. 1. 6. cap. 38. 7. and Adam also in the same sense is called the son of God, Luk. 3. 38. beeing created in the state of perfection: the faithfull are the sonnes of God, so made by adoption and grace. Rom. 8. 15. *We haue receiued the Spirit of adoption, whereby we crie Abba, Father.* God Christs father, otherwise then ours.

From hence then this doctrine is concluded, that Christ praying vnto God and calling him Father (and he is his Father as he is God) did execute his Mediatorship not only as he was man, but as he was both God and man. Doct.

This Saint Paul testifieth 2.Cor.5.19. *God was in Christ, and reconciled the world to himselfe.* Christ then reconciled the world, wherein consisted the office and worke of the Mediator, not as he was man onely, but as God was in him; that is, as hee was God: for God to be in Christ is nothing else, but to shew that Christ is God; as Coloss.2.9. *In him dwelleth all the fulnesse of the Godhead bodily.* Likewise Heb.7.28. *The Law maketh men high Priests which haue infirmitie, but the word of the oath, &c. maketh the Sonne, which is consecrated for euermore;* if Christ be consecrated a Priest as he is the Sonne, then as he is God: for the Sonne is God.

2 A further proofe and experience hereof, we haue in this Chapter, vers.24. *Father, I will that they which thou hast giuen mee, be with mee where I am, &c.* Christ prayeth not here as an inferiour, but as equall vnto God, as whose will is one with Gods: neuer any humble suppliant would thus pray, I will this, or I will that. Again another example we haue in the dispensation of the law, which was giuen by the hand of a Mediator, Gal. 3.19. which most interpreters both old and new doe vnderstand of Christ. There are onely two of the auncient Writers that I know, *Theodoret* and *Gennadius*, that expound it of Moses, and Master *Beza* of the New. If Christ then did in some sort performe the office of a Mediator before his incarnation, he did it then as God: for whether we say he is called a Mediator only *Prophetice*, prophetically: because he was then designed and appointed to be our Mediator, or that the legall Mediation is one, the Euangelicall (which before his incarnation he entered not into) another; both which I willingly graunt, yet neither of these could bee affirmed of Christ, without a necessarie relation to his diuine Nature.

3 This also is yet more euidently expressed in that vision of Iohn, Reu.5.7. *Where the Lamb taketh the booke out of the right hand of him that sate vpon the throne*, which was a worke of the Mediator: *this Lambe stood as though hee had been killed*, (wherby his humilitie is signified) *and hee had seauen hornes and seauen eyes, which are the seauen spirits of God, and hee was in the midst of the throne*; by which three circumstances of his power, his authoritie in sending the spirit, his sitting in one throne with God, his diuine Nature, is insinuated.

4 The reason why both natures of God and man must concurre not onely in the constitution, but in the execution of the Mediatorship, Saint Paul sheweth, Gal.3. 3. 20. *For a Mediator is not of one, but God is one:* the Mediator then is not God onely, nor man onely; but hee must partake of both, and exercise his Mediators office in both.

5 First then by this doctrine is refuted the opinion of the Papists, who affirme and hold, that Christ exercised the office of his Priesthood and Mediatorship onely as man, not as God: because the Apostle saith, *There is one God and one Mediatour betweene God and man, the man Iesus Christ:* which words as they vrge them, would as well conclude the Mediatour not to be God, as not to exercise his Mediatorship as God. And whereas the Apostle saith, the man Iesus Christ, though hee say not, God and man Iesus Christ; yet this name Iesus, which signifieth a Sauiour, includeth the Godhead also, as the Apostle saith, v.3. *God our Sauiour.*

Secondly, whereas the Arrians obiected, that Christ was inferiour and lesse then God, because hee that prayeth is lesse then he to whom prayer is made: the answer is readie; that all the parts of the Mediators office, which doe betoken seruice or subiection vnto God, Christ performed as man: but the power of the worke, perfection, glorie, hee executed as God: though he prayed as man, he could not preuaile by the merit of his prayers, but as both God and man: and as Bernard saith, *ad hunc miseria, ad illum pertinet potentia:* to the manhood belongeth the sufferings and sorrowes of the Mediator, to the Godhead the honour and power: and as Augustine, *Diuina humanitas, humana diuinitas Mediatrix: his diuine humanity, and humane Diuinitie is the Mediator.*

Pray with confidence.

Thirdly, as Christ in his prayer saith Father, so he teacheth vs to pray, *Our Father*, that is, with confidence and full assurance: like as there is no *father, which if his child aske him bread, will giue him a stone*, Matth.7.10. *much more will our heauen-*

ly

ly Father give good things to those that ask him. Our Sauiour promiseth, *that whatsoever we desire when we pray, if we beleeue that we shall haue it, it shall be done vnto vs*, Mark. 11.24. No maruell then, if when we pray doubtfully and vncertainely, we obtaine not our requests. Therefore when we want any grace, and would haue any necessitie relieued, let vs goe with a chearefull resolution vnto God, as the prodigall sonne did, when he was readie to die for hunger; *I will rise* (saith he) *and goe to my Father, &c.* then shall we find mercie at our heauenly Fathers hand, as he did. Hee will call for *the robe, for the ring, and shoes*, Luk.15.22.22. No good thing will he withhold.

The houre is come] Whereby we learne, that before God euery thing is determined, he hath appointed times for euery purpose: and as the glorification of Christ, that is, the manifestation of his glorie, was assigned to this houre and time, which Christ here speaketh, which followed immediatly vpon his passion: so times are limited of God for the comfort and deliuerance of his Church. Doct.3. The appointment of times is from God.

So the Preacher saith, that there *is a time to euery purpose*, *Eccles.* 3.1. and that *God hath made euery thing beautifull in his time*, vers. 11. and *God hath put times and seasons in his owne power*, Act.1.7.

Thus our Sauiour answered his mother, Ioh.2.4 *Mine houre is not yet come*: the same answer he maketh to his kinred, Ioh. 7.6. *My time is not yet come*: and affirmatiuely, Matth.26.45. *Behold, the houre is at hand, and the Sonne of man is giuen into the hand of sinners.*

This is signified by that vision of Ezechiel, 1.18. hee saw *wheeles full of eyes*; shewing thereby, that the motion and gouernment of the world, and the course of times, runneth not by chaunce, but is ordered and directed by Gods al-seeing prouidence. S. Iohn also saw a mightie Angel, which had a rainebow about his head, which is Iesus Christ the Angel of the couenant, who sware by him that liueth for euermore, *that there should be no more time*, Reu. 10.6. Who then hath the ordering of times, but he that gaue a beginning, and setteth an end of time?

The reason the Psalmist sheweth, Psal. 104.24. *O Lord, how manifold are thy* 4
workes, in wisedome hast thou made them all. Wherefore, because all wisedome is in God, and no man hath instructed him, or was his counseller, Isa. 41.13. all things must be referred to the prouidence of God: vnlesse then that men could find out a wiser then God, or would take vpon them to teach and instruct him, his counsell and aduise must stand, his rule and gouernment, setting and ordering of times must take place.

First, both the Stoickes and Epicures (which were two of the most famous sects 5
of Philosophers amongst the Gentiles, as we may read Act.17.18.) are confuted: The first whereof did bring in a fatall necessitie, making all things to depend, not vpon the will and prouidence of God, but vpon a certaine connexion of causes, to the which the diuine power it selfe should be subiect: like as vaine Astrologers & stargazers doe attribute all to their constellations and aspects of starres. But the Scripture teacheth vs, that the *Lord doth in heauen and earth whatsoeuer it pleaseth him*, Psalm. 135.6. he is not forced by, or tyed to any such fatall coniunction of causes. Against Astrologers.

The Epicures imputed all to fortune, so doe many carnall men, that cannot look into Gods prouidence, as the Preacher speaketh in the person of such, Eccle.9.10. *Time and chance commeth to all.* Ambrose hereof writeth well: *Epicurei putabant nihil Deum curare de nobis, & Aristoteles vsque ad lunam tantum Dei descendere prouidentiam: sed quis operator negliget operis sui curam? &c. The Epicures thinke, that God taketh no care of vs: and Aristotle, that Gods prouidence descendeth no lower then the Moone: but what workeman doth cast off the care of his worke?* If it be a wrong to rule them, it was a greater to worke them; for not to haue made them, *nulla iniustitia*, was no iniustice: *Non curare quod feceris, summa inclementia: Not to care for that thou hast made, is great inclemencie.*

Secondly, this doctrine hath a speciall comfort both to Christs Church in generall, and to euery member thereof in particular: that when the time of mercie and deli- We must waite the acceptable time.

deliuerance is fulfilled, they shall surely see the Lords saving health. Thus the Church of the Iewes did find refreshing, Psal.102.13. *Thou wilt rise and haue mercy vpon Sion, for the appointed time is come:* thus Ioseph with patience endured his affliction, vntill his appointed time came, and the counsell of the Lord had tried him, Psal.105.18. Thus euery one, whether afflicted in minde, or humbled in bodie, ought patienly to expect the Lords appointed time, to visite them in mercie. How was our Sauiour Christ himselfe turmoyled and tossed in this world? hee endured hunger, thirst, weariness, he was mocked, whipped, tormented, tasted of bitter sorrowes of his soule, and grieuous paines in his bodie, till his time came, that God manifested his kingdome and glorie.

Glorifie thy Sonne, that thy sonne also may glorifie thee: The glorie of the Sonne redoundeth to the glorie of the Father. Ioh.5.23. *He that honoureth not the Sonne, honoureth not the Father.* We learne hereby, that whatsoeuer gifts we aske of God, or he in his mercie vouchsafeth to vs, we should vse them to the honour and glorie of God.

1 Therefore our Sauiour teacheth vs to conclude our petitions thus, *For thine is the glorie*, Mat.6.13. for we are assured to be heard, when we make the glorie of God the end of that which we aske. Pro.3.9. *Honour the Lord with thy riches:* so euery gift beside, either inward or outward, must bee referred to the praise of God.

2 Thus Dauid sheweth how he would behaue himselfe in his kingdome, Psal.101. 2. *I will walke in the vprightnesse of my heart in the midst of my house, I will set no wicked thing before mine eyes:* as he receiued his authoritie from God, so he vseth it to his glorie.

Achitophels counsell and wit was turned to foolishnesse, because he imployed it euill, in vpholding rebellious *Absalom* against his father.

3 Like as Manna that Angelicall food, when the people did abuse it to couetousnesse, keeping it till the morning contrarie to the commandement of God, stunke and was full of wormes, Exod.16.20. so God deprieth them of their gifts that do not vse them well: as the talent was taken from the vnthriftie and vnprofitable seruant, that did not imploy it to his masters aduantage. Matt.29.v.26.

4. For the Lord will not giue his glorie to another. Isai. 42.8. he will nor suffer that the praise of his gifts should be ascribed to any beside himselfe: and therefore was *Herode* stroken with wormes, because hee gaue not the glorie to God. Act. 12.

All gifts must be vsed to Gods glorie.

5. By this doctrine they are reproued, which hauing receiued any grace or gift from God, as knowledge, wit, strength of bodie, riches, honour, doe not vse them soberly and vertuously to Gods glorie: as rich men become proud of their riches: they that haue knowledge, are puffed vp: they which haue aboundance offend in riot and excesse: and this is the next way to deprive them of that they haue. As also, when men aske any thing of God to a wrong end they misse of their desires: as S. Iames saith, *Ye aske and haue not, because yee aske amisse, that you might consume it on your lustes:* wherefore if we would obtaine at Gods hands those things which we want, or would haue increased that we haue, we must simply and vnfainedly intend Gods glorie, hee will admit no partner, nor deuide his glorie, or share it with any. Hee therefore that maketh his gifts common, that is, employing them to any other end then to Gods honour, doth pollute his gifts, as *Origen* well saith: *Consuetudine Scripturæ commune dicitur quod immundum est, consequenter quod sanctum separatum est, &c. By the vse of Scripture that is said to be common which is vncleane, that is holy which is set apart: that which is holy doth onely appertaine vnto God, and hath no fellowship with any other. Peccator & immundus multorum est: But the sinner and vncleane person is common to many.* He then which doth not applie his gifts only to the praise of God, but maketh them common to serue his owne carnall affections, doth pollute and defile them.

The third Lecture.

Vers. 2. As thou hast giuen him power ouer all flesh.

THis is the second reason of our Sauiour his request for his glorification, and it is taken *à pari* from the like: as thou hast giuen him power ouer all flesh, so also giue him the glory due vnto him, which is an adiunct of this power. Here we haue first the power set forth which is giuen vnto Christ, then the end of his power, *to giue eternall life*; and the meanes directing to this end, which is the knowledg of God and his Christ.

First then, this Scripture sheweth, that all power ouer all men is giuen vnto Christ as he is God and man; that vnto his kingdome of power, all flesh is brought in subiection: the very wicked and abiects shall tremble before him, and the mightiest Potentates shall stoupe vnto him. This is testified by our Sauiour himselfe. Iob. 5. 27. *The Father hath giuen him power to execute iudgement, in that he is the Son of man.* Mat. 28. 18. *All power is giuen vnto me in heauen and earth.* Act. 17. 31. *Hee will iudge the world by that man whom hee hath appointed.* 1

An experience of this great power, we haue Act. 9. when *Saul* breathing out threatnings and slaughter against the Disciples of the Lord, was cast downe to the ground, as he went to Damascus, & smitten blind: this power here executed by Iesus himselfe, he also exercisteth sometime by his Ministers, as the Angels who smote *Herod* that killed *Iames* the brother of *Iohn*, Act. 12. and was a cruell persecutor of Christs Church: by the Apostles, as *Peter* by this power pronounced the sentence of death against *Ananias* and *Sapphira* for their hypocrisie, Act. 5. & *Paul* smote *Elymas* the sorcerer with blindnes, Act. 13. 11. 2

In respect of this great power, our Lord Iesus is said to haue a rod of yron in his hand, and vnder the same the people of the world are as a potters vessell, Psal. 2. 9. And as he that treadeth the wine-presse, with great facilitie doth presse out the grapes: so Christ saith by the Prophet, Isai. 63. 3. *I haue treaden the wine-presse alone, &c. I will tread them in mine anger, and tread them vnder foote in my wrath.* 3

The reason of this great power committed vnto Christ, the Apostle sheweth Heb. 1. 2. *whom he hath made heire of all things, by whom he also made the worlds:* wherfore it is iust that Christ should inherite that hee made, and beare rule ouer the workes of his owne hands, and be Lord ouer his owne creatures: for Christ God and man maketh but one person, so that his whole person is made partaker of that power which belongeth vnto him as God. Againe, the Apostle further alleadgeth out of the 45. Psalme, *Thou hast loued righteousnesse and hated iniquitie, wherefore God thy God hath annointed thee with the oyle of gladnesse aboue thy fellowes.* Christ in respect of his perfect obedience and absolute righteousnes, euen as he is man, is iudged meete and worthie to be exalted aboue all creatures, and to haue all power committed to him. 4

First then this doctrine of Christs soueraigne power, doth ouerthrowe that proud conceit of the Bishop of Rome, who challengeth to be Christs Vicar in earth, and the ministeriall head of his vniuersall Church: it is blasphemie to say that any mortall man can execute this great power of Christ ouer all flesh. Christ saith *all power is giuen vnto mee*, it is not giuen to any else, neither will God giue his honour to another: yet the Pope vsurpeth Christs power, to command Angels, to canonize Saints, to open and shut the kingdome of God to whomsoe list; wherein hee sheweth himself to be the Prince of pride, and very Antichrist. S. *Paul* saith, *We will not reioyce of things which are not within our measure, but according to the measure of the line, whereof God hath distributed vnto vs a measure to attaine vnto you.* 2. Cor. 10. 13. But the Bishop of Rome doth extend himselfe beyond the line of his measure: he might content himselfe with his owne Diocesse and goe no further. Ambrose saith, *Gratia Christiana non contenta est eosdem habere limites, quos Roma, &c. The Christian faith is not contained within the same bounds that Rome is, &c.* 5 The Pope not Christs Vicar. lib. de vocat. Gent. c. 6.

Secondly,

Secondly, seeing all power and iudgement is committed to Christ, who is able alone to take vengeance of his enemies, let carnall and profane men stand in awe of Christ, take heed how they doe blaspheme his name, contemne his word, and persecute his members: as the Prophet exhorteth Kings and Princes, *to serue the Lord in feare, to kisse the Sonne*, that is to honour and imbrace his name, *least he be angrie, and ye perrish out of the way*. Psal. 2. 12.

Thirdly, to the faithfull seruants of Christ this doctrine yeeldeth speciall comfort: that our Lord & Sauiour is able to defend his Church, to succour his afflicted members, and to deliuer them from euerlasting wrath: as it followeth in the same place: *If his wrath be suddenly kindled, blessed are all they that trust in him.* Ambrose well saith: *Veni Domine Iesu, sed non iam in vmbra, sed in sole iustitiæ: si corporis vmbra saluauit, quantum conferre poterit alacritas aperta virtutis? Come Lord Iesu, but not now in the shadow, but in the Sunne of righteousnesse: if the shadow as it were of his bodie saued vs, how much more the cleare brightnesse of his power?*

Ser. 19 in Psal. 119.

Doctr. 2.

That hee should giue eternall life to all, that thou hast giuen him] Besides that generall power which is giuen to Christ ouer all flesh, he doth exercise a particular soueraigntie toward his Church, in conferring euerlasting saluation vpon his faithfull members. From hence we are taught, that eternall life is onely giuen to those that are Christs, that is, the elect: so our Sauiour saith, Ioh. 6. 39. *It is the Fathers will that hath sent me, that of all which he hath giuen me, I should loose nothing, but should raise it vp againe at the last day*, Ephes. 5. 33. He is the Sauiour of his bodie: they then which are not of Christs bodie, haue no part in him, he is not their Sauiour, Rom. 8. 30. *Whom hee predestinated, them also hee called: whom he called, them also he iustified: whom he iustified, hee also glorified.* None then are brought to glorie, but they which are iustified in Christ; none are iustified or called in him, but they which before were predestinate, elected, and chosen of God.

Eternal life only giuen to those that are giuen to Christ.

2 This we see performed in the Apostles of Christ, how hee giueth life to those that are giuen him, Mat. 19. 18. *You that haue followed me in the regeneration, shall sit vpon twelue thrones, and iudge the twelue Tribes of Israel*, Ioh. 17. 12. *Those that thou gauest mee haue I kept, and none of them is lost, but the child of perdition:* who was giuen vnto Christ, and not giuen: giuen, in respect of his outward vocation, not giuen by eternall election.

3 Christ herein is worthie of more glorie then Moses, Heb. 3. 3. for Moses coulde not bring all those that were giuen him out of Egypt into the land of Canaan, nay hee could not bring himselfe thither: onely two of 600. thousand, Caleb and Iosua came into the land of Canaan. Neither could Nehemiah bring all those that came out of the captiuitie, to be true Israelites, nor giue them to God, whom the Lord had giuen out of the hand of their enemies: for amongst them were many hypocrites that were sworne and confederate with Tobiah, that hindred the building of the Temple, Nehem. 6. 17. and that married wiues of Ashdod & Ammon, Moab, &c. like as Iacob saith to Laban, *Those twentie yeares haue I beene with thee, thine ewes & gotes haue not cast their young: whatsoeuer was torne of beasts I made it good my selfe.* Gen. 31. 48. 39. So Christ is a most faithfull shepheard, maketh good vnto his Father all those sheepe which are giuen vnto him: none of them is wanting or perisheth.

4 Our Sauiour himselfe sheweth the reason hereof, where eternall life is onely giuen to those which are appointed of God thereunto, and giuen vnto Christ to be redeemed by him, Matt. 20. 23. *To sit at my right hand and my left is not mine to giue, but it shall be giuen to them, for whom it is prepared of my Father:* that is, Christ is not to giue eternall life, but vnto those that are thereunto ordained of God, Ephe. 1. 5. *Who hath predestinate vs to be adopted through Iesus Christ vnto himselfe:* no more are adopted by Christ, then are predestinate of God: election is the foundation of our vocation and iustification by Christ. Like as the Israelites onely passed through the red sea, the Egyptians aduenturing to goe the same way were drowned in the waters: so Christ is a way onely to true Israelites, that is, beleeuers, to passe by vnto heauen.

First

First then their errour is here confuted, that hold, that Christ died for all men, for Turkes, Iewes, vnbelecuers, for the reprobate as well as the elect: this is the opinion of the Papists, and some Lutherans: whereas Christ vouchafeth not to pray for the world, Ioh.17.9. much lesse died he for them: if they haue no part in his praier, neither haue they in his sacrifice. Againe, if Christ giue eternall life to all those that are giuen him, then none of them can perish: then is the election of God certaine and infallible, none can fall away from it: contrarie to the opinion of some, that thinke that the elect of God, may become reprobates, contrarie to the Scripture, Ioh.13.1. whom Christ loueth he loueth to the ende.

Christ died not for all.

Election certen.

Further, we are taught hereby, so many as desire to be made partakers of euer lasting life, to examine themselues, whether they be giuen vnto Christ: for whosoeuer is not giuen vnto Christ, hath no part in saluation, 2.Corin.13.5. *Examine your selues, know you not, that Iesus Christ is in you, except ye be reprobates?* And to be giuen vnto Christ: is not to be baptized: so was Simon Magus, and yet Peter said vnto him: *Thou hast no part nor fellowship in this businesse*, Act.8.21. nor yet sometime to pray; so did the Pharise, and yet was not iustified, Luk.18. nor to bee an hearer of the word: so was Herod, and yet an hypocrite, Mark.6.20. Nor yet doth it suffice to preach the word: for so did Iudas, and yet was the child of perdition. This it is therefore to be giuen vnto Christ, to be separate from the world, and to cleaue vnto Christ by a liuely faith, and to be guided by the spirit of Christ, to be mortified in the flesh, and sanctified in the spirit, as the Apostle saith, Rom.8.10. *If Christ be in you, the bodie is dead because of sinne, but the spirit is life for righteousnes sake.* They therefore which behold Christ by faith, and lead their life thereafter: who doe not onely behold as in a mirrour the glorie of God, *but are changed into the same image*, 2.Cor.3.18. they are truely giuen vnto Christ, as the Apostle saith of the Macedonians: *They gaue themselues first to the Lord, and after to vs by the will of God:* by their fruitfull workes in releeuing the necessitie of the Church, they did professe themselues the faithfull seruants of Christ, truely dedicate to his seruice. Origen saith well. *Quemadmodum in corporalibus naturalis quidam attractus inest quibusdam ad alia; vt Magneti ad ferrum, bitumini ad ignem, sic fidei ad diuinam virtutem: As there is in corporall things a naturall attraction, as of the Loadstone to iron, of brimstone to the fire, so there is of faith to the diuine power.* Euen so, faith draweth vs, and giueth vs vnto Christ, and Christ giueth vnto vs eternall life.

Hom.in Mat.13.

The fourth Lecture.

Ver. 3. *This is life eternall.*

THis verse sheweth the ende, which is eternall life; and the way to the ende, the true knowledge of God in Christ: the knowledge of God, and of the Mediator that bringeth vs to God, which is Iesus Christ.

First then we doe learne, that there is an euerlastipg state after this life is ended: set forth by these two names. First, it is truely called life, beeing exempt from all trouble, sorrow, griefe, and calamitie: so that this which we lead in this world, is not to be called a life, beeing full of all miserie aud calamitie. Secondly, it is eternall, without any alteration, end, or change: so is not the state of this world, which is subiect to mutabilitie and mortalitie.

Doct.1.

There be then fowre things which make this life miserable, Iniquitie, Necessity Calamitie, and Mortalitie: all these the next life shall free vs from. There shall be no iniquitie or sinne any more, Isa.38.8. That way shall be called holy, the polluted shall not passe by it: there shall be no necessitie, as to sow, to plant, to labour, as it was said to Adam, that he should eat his bread in the sweat of his browes: for they shall then rest from all their labours, Reu.14.13. There shall be no calamitie, no oppression, sorrow, or griefe, Isa.60.18. *Violence shall be no more heard in the land.* Reu. 21.4. *Neither sorrow, neither crying, neither paine shall be any more.* There shall be no *mortalitie* or mutabilitie, death or sickenesse, Reu.21.8. *there shall be no more death.*

1 What things make the life of man miserable.

2 Thus we reade of Lazarus, that being in *Abrahams* bosome, (that is, in the place of euerlasting rest and refreshing) whether his faith (beeing the childe of faithfull Abraham) brought him: *Lazarus* was there comforted from all the paines and sorrowes which he before in this life endured, Luk.16.25. Againe, Matth.17.2. wee haue an excellent representation of the blessed estate of the Saints after this life: there our Sauiour was transfigured in the presence of his Apostles, and his face did shine as the Sunne: Moses also and Elias talked with him, who were now deliuered from this vaile of miserie, and were entred into glorie: for if Moses face did so shine when he was yet mortall, that the Israelites were not able to behold him: 2.Cor.3.7. how much more glorious was he now,

This celestiall place is that *mountaine of mirrh*, and hill of incense, spoken of in
3 the Canticles, 4.5. and *Mons aromatum*, the mountaine of spices, Cant. 2.14. This is indeede that land of Canaan that floweth with milke and honie, this is our fathers house, where is bread enough, where with the lost child now returned, wee shall haue the best robes giuen vs, and rings put vpon our fingers, Luk.15.22. This is the hauen and rest, where the soules of the righteous after the tempests & storms of the sea of the world, doe happily arriue: as it is said in the Psalme, *Hee bringeth them to the hauen where they would be*, Psal.107.30.

4 The reasons why God prouideth for his eternal life out of the Scripture, are these: first, from Gods iustice, 2.Thess.1.6. it is a iust thing with God to recompence tribulation to those that trouble you, *and to you that are troubled, rest*. Secondly, from Gods honour, Mat. 23.32. *he is not the God of the dead, but of the liuing:* seeing then that God is God of the faithfull departed, they therefore are aliue vnto him, for it were not for the liuing Gods honour to be the God of the dead. Thirdly, from the state and condition of the faithfull, which were of all other most miserable, if in this life onely we haue hope, 1.Cor.15.19. Fourthly, from the priuiledge of our profession: we are the holy temples of God which shall not be destroyed, 1.Cor.3.17.

5 Enemies to euerlasting life confuted.

Wherefore first we reproouе the vaine opinion of the heathen, who were grosly deceiued concerning the state of the soule after this life. The Epicures beleeued no immortalitie, nor yet any beeing of the soule after death. Of the like opinion were the Sadduces among the Iewes, and the Atheists among vs. The Pithagoreans did thinke that the soules did passe out of one bodie into another: yea into the bodies of bruit beasts, such as they were like vnto in condition of life and manners. The Platonists did hold the immortalitie of the soule, but not of the bodie. The Peripatetickes and Poets imagined the soules of good men to become starres. None of them beleeued aright concerning the immortalitie both of the soule and bodie, & of eternall life with God. This knowledge we haue from the Scriptures, and God reuealed these things to vs by his spirit, 1.Cor.2.10. that both our bodies & soules shall be made inheritors of life through Christ, as the Apostle sheweth: *We shall be caught vp with him in the clouds, to meete the Lord in the aire.* 1.Thess.4.17.

Bernard doth verie well describe the happie state both of our bodies and soules in the kingdome of God, agreeable to this doctrine of *Paul*: first for the soule hee saith: whereas there are three faculties thereof, *rationalis, concupiscibilis, irascibilis*, the reasonable part, the election or will, the affection: *Implebit Deus rationale nostrum luce sapientiæ, implebit concupiscibile nostrum fonte iustitiæ, implebit irascibile nostrum summa pace & tranquilitate: He will replenish our reason with the light of wisedome and knowledge, our electiue faculties with iustice, that it shall desire nothing but what is to be desired, our wrathfull and boyling affection with peace and tranquilitie.* Concerning the bodie, whereas it consisteth of fowre elements; *Habebit terra nostra immortalitatem, Our earthly part shall haue immortalitie: Habebit aqueum nostrum impassibilitatem, Our watrie part shall be without passion: Habebit aëreum leuitatem, Our aiery part shall haue agilitie or lightnesse: Habebit igneum nostrum perfectam pulchritudinem, Our fiery part shall haue most perfect beautie or glorie.*

Secondly, the dulnesse of our affections is here to be quicked, and our desire to be inflamed toward the attaining of this estate, wee should not bee still groueling

vpon

vpon the earth, but eleuate our hearts to heauen, *and to haue our conuersation in heauen, from whence we look for our Sauiour*, Phil.3.20. It is recorded by the heathen, that one *Cleombrotus* reading *Plato* his booke of the immortalitie of the soule, was so rauished with the desire thereof, that presently he cast himselfe into the sea: like master, like scholler; like teaching like following. But it may be a shame to vs, that hauing so pure doctrine reuealed concerning true eternitie, which they but dreamed of, are not touched with an earnest desire thereof, as S. Paul was, who desired to be dissolued, and to be with Christ, Phil.1.23. Wherefore the assurance & hope of euerlasting life, ought to be the cheife scope of all our studies, the drift of our desires, the marke to aime at, the race to runne at, the prize to striue for, the hauen to saile vnto, the pearle to be purchased, the inheritance to be desired, the country to bee trauailed vnto: & this is that wherein we ought cheifly to reioice, *that our names are written in heauen*, Luk.10.20. thy riches, honour, strength, beautie, wisdome, wife, children, ease, prosperitie, are not to be ioyed in, in comparison of this blessed estate; the which if we earnestly desire now, we shall vndoubtedly possesse then thorough Iesus Christ, to whom be praise for euer.

The desire which we ought to haue to euerlasting life.

That they know thee to be the onely true God. Our Sauiour saith not, to knowe thee onely to be verie God; for if the father onely were God, then the Sonne and the holy Ghost should be excluded: but the Father is that onely God, and so is the Sonne, and the holy Ghost, they are all three but onely one very God: as where the Apostle calleth Iesus Christ the onely Lord, Iude 4. neither the Father nor the holy Ghost are excluded, for they are all the onely Lord, though they be diuided in person, yet the vnitie and essence of the diuine nature and power is not diuided.

The knowledge then of God the Father, Sonne, and holy Ghost is necessarie to saluation: the ignorance whereof is sufficient to depriue vnbeleeuers of eternall life.

Doct 1. Of the necessitie of the knowledge of God.

So the Apostle saith, that they which are without Christ, and without God in this world, are strangers from the promise, and from the common-weath of Israel, Ephes.2.12. 1

Such an one was *Pharaoh*, who wickedly said, *I knowe not the Lord, neither will I let Israel goe*, *Exod.*5.2. Because he knew not God, the Lord would not vouchsafe to know him, but gaue him ouer to hardnesse of heart, and got vnto himselfe great glorie in his destruction and confusion. Thus our Sauiour also testifieth of the Samaritanes, speaking to the woman of Samaria, Ioh.4.22. *Ye worship that which yee know not, we worship that which we know, for saluation is of the Iewes.* Saluation then is not of them that ignorãtly worship they know not what, as the Athenians did, who erected an altar to the vnknowne God, and ignorantly worshipped they knew not whom, Act.17.23. 2

For like as the beasts that had no knowledge to go vnto *Noahs* Arke, perished in the waters: and as the doue, if she had not knowne the way of returne to the ark when *Noah* stretched out his hand and tooke her in, had likewise miscaried: and as the oxe and asse not knowing their masters crib, are like to want their food; so all they which knowe not God their Creator, are in the high way to destruction & are barred from life. 3

The reason hereof S. Paul sheweth, Rom.10.13. *Whosoeuer shall call vpon the name of the Lord shall be saued: but how shall they call vpon him on whom they haue not beleeued; how shall they beleeue in him, on whom they haue not heard?* They then that neither beleeue in God, nor pray vnto him, nor worship him, because they knowe him not, nor haue not heard of him, cannot be saued. Ignorance then, and want of knowledge of God, because it is the fountaine of vnbeleefe and prophanenes, doth iustly exclude from the kingdome of God. 4

First then if the knowledge of the blessed Trinitie be necessarie vnto euerlasting life, we see in what damnable state all heretikes do stand, that beleeue not aright in the Trinitie, whether they impugne any one of the three glorious persons, as the Manichees the person of the father, who was the author of the law, which they refuse, and reuile him that gaue it, making him the author of euill. The Arians dis-

Heretickes enemies to the Trinitie confuted.

honour the Sonne, affirming him to be vnequall to his Father. The Macedonians blasphemed the holy Ghost, denying him to be God: or whether they are aduersaries to the whole Trinitie, as the Sabellians, which did hold but one person of the Godhead: as the Trithites that doe wickedly teach, that there are three Gods as well as three persons.

Against Atheists

Secondly, all Atheists are here condemned, that beleeue no God at all, such as were *Diagoras* and one *Theodorus* among the heathen. Likewise the Gentiles are reprooued, who worshipped those which were not gods, Gal.4.8. and brought in a multitude of gods, for they did not acknowledge the onely verie God, both worshipping many gods, and those also false gods.

Ignorance dangerous.

Thirdly, as heresie and prophanenesse condemneth, so also ignorance: for that whosoeuer knoweth not, nor yet beleeueth aright in the Trinitie, cannot be saued: as our Sauiour Christ saith, *Iohn 3.19. This is the condemnation, that light is come into the world, and men loued darknesse rather then light.* Hearken then yee ignorant persons, ye simple men and women, though there were no other matter against you, your owne ignorance and darknesse is sufficient to condemne you: say not mine innocencie shall saue me, I doe hurt to none, I doe no wrong, I am harmelesse, &c. For the ignorant person cannot be innocent, seeing by his ignorance and vnbeleefe he dishonoureth God: it is in vaine to say, I dishonour not man, when thou doest dishonour God. Ambrose saith well: *Innocentia & scientia beatum faciunt: innocencie and knowledge make happie:* if either be wanting, there is no true happines. Wherfore let euery one labour for the knowledg of God: parents instruct your children, masters your seruants, husbands teach your wifes; do not nourish your selues in ignorance, and cast away your soules for want of knowledge.

Doct.2. No saluation without faith in Christ.

And whom thou hast sent Iesus Christ] It is not sufficient to saluation to acknowledge God the Creator, yea to confesse one glorious God, and three persons, vnlesse also we beleeue in Iesus Christ God and man, the Mediatour betweene God and man; and so beleeue in him, that we liue by faith in him.

1 This our Sauiour further testifieth: he that beleeueth not *is condemned alreadie, because he beleeueth not in the name of the onely begotten sonne of God*, Ioh.3.18. And againe, *ye beleeue in God, beleeue also in me*, Ioh.14.1. It is not then enough to beleeue in God the Almightie and omnipotent Creator, vnlesse also we beleeue in Christ our merciful Sauiour. S. Iohn accordingly saith: *Euery spirit that confesseth not Iesus Christ to become in the flesh, is not of God*, 1.Ioh.3.3.

2 Peter is commended for this faith, for confessing Christ the Sonne of the liuing God, Mat.16.16. And after Thomas had said to Christ, *Thou art my Lord and my God:* Iesus said to him, *Because thou hast seene, thou beleeuest, blessed are they which haue not seen, and haue beleeued*, Ioh.20.28.29. Yea this was the faith of Abraham, Ioh.8 56. *Abraham* (saith our Sauiour) *reioyced to see my day, he saw it and was glad.*

3 So like as when Moses was absent, who was a Mediatour that went betweene God & his people, the whole host went astray, and committed most grosse idolatry, Exod.32. so and much more are we like to perish, if we haue not the presence of Christ our Mediatour. Moses also said vnto God, when hee told them, that hee would not go with them, because they were a stiffe-necked people, but hee would send onely an Angel before them, Exod.33.2.3. *If thy presence go not with vs, carie vs not hence*, vers.15. If then the presence of the Mediatour was necessarie to conduct them vnto that terrestriall Canaan, much more to the celestiall.

4 For in Christ onely is the Lord appeased towards vs, Matth 3.17. *This is my welbeloued Sonne in whome I am well pleased.* Without Christ then there is no reconciliation, no peace or attonement with God. Like as Princes offended must bee dealt with by Mediators, as the cities of Tyrus and Sidon desired peace of Herod by the mediation of Blastus his Chamberlaine, Act.12.20. so God being displeased with vs for our sinnes, there is no accesse to be had into his presence without Christ the Mediatour.

5 First then all heretikes are condemned that beleeue not aright in Iesus Christ, either denying his natures, blaspheming his person, or derogating from his offices.

Of

Of the first sort are the Arrians & Paulians, that denie his Godhead: the one saying that Christ is not equall vnto God: the other, that he tooke beginning from Mary. The Valentinians denied his humanitie, saying, hee tooke nothing of his mother, but passed through her as water through a pipe. The Eutichians also are of this kind, who confound the natures of Christ, and affirme in him the diuine nature only to remaine. Of the second sort are the Nestorians, who make two persons in Christ, one person of God-Christ, another of man-Christ, saying, that Marie was the mother of the man-Christ, not of God-Christ. Of the third ranke were the *Angelici*, so called, because they worshipped Angels, and made them their Mediatours, such are the Papists, that pray vnto Saints, and ioyne them with Christ in the office of the Mediatorship: all these acknowledge not Iesus Christ truely, whome God hath sent. Diuerse heresies against the natures & person of Christ.

Secondly, we must know, that it is not sufficient to to haue a generall and superficiall knowledge, but liuely and effectuall: such as Saint Paul had, confessing thus of himselfe, Gal.2.20. *Thus I liue, not I now, but Christ liueth in me: and in that I liue now in the flesh, I liue by faith in the Sonne of God, who hath loued me and giuen himselfe for me.* Such a faith and knowledge of Christ then is requisite, whereby the soule liueth vnto God, working alwaies by loue, Gal.5.6. For there are two things necessarie to saluation: the inward beleefe of the heart, and the outward confession and demonstration of it, as S. Paul sheweth, Rom.10.10. *With the heart man beleeueth vnto righteousnesse, with the mouth man confesseth to saluation.* And S. Ambrose saith wel vpon these words, Can.8.6. *Set me as a seale vpon thine heart as a signet vpon thine arme: signaculum Christus in corde vt semper diligamus, signaculum de brachio, vt semper operemus, luceat imago eius in confessione nostra, luceat in operibus & factis, vt si fieri possit, tota eius species exprimatur in nobis, &c. Let Christ be a signet in our hearts alwaies to loue him, a bracelet vpon the arme alwaies to be working for him: let his image shine in our faith and confession, let it shine in our works and actions, that if it be possible, the whole image of Christ may be expressed in vs.* De Isacho c.8.

The fifth Lecture.

Vers. 4. *I haue glorified thee in earth, &c.*

THis is the third reason which our Sauiour vseth, for the obtaining of his glorification: that because he had glorified his father in earth, and finished his work, that his father would glorifie him againe. He reasoneth from the desert to the reward, which are relatiues, that is, haue respect and mutuall relation the one to the other.

That Christ sought the glorie of his father, both himselfe saith, Ioh. 4. 34. *My meate is that I may doe the will of him that sent me, and finish his worke:* and his Father from heauen approoueth the same: for after our Sauiour had said: *Father glorifie thy name*, there came presently a voice from heauen, saying, *I haue both glorified it, and will glorifie it againe*, Ioh.12.28. Where by it is euident, that as God had beene glorified by the heauenly sermons and diuine miracles shewed by Christ in his life, so also he would set forth his glorie in his blessed death.

From hence then we learne, that they which will be assured to receiue glorie at the hands of God in heauen, must indeuour to set forth his glorie here in earth. Doctr.1.

This our Lord promiseth, Reuel.3.27. *To him that ouercommeth, will I graunt to sit with me in my throne, euen as I ouercame and sit with my Father in his throne.* Hee that shall set forth the kingdome of Christ in this world, in ouercomming of sinne, and subduing his owne affections, shall bee made partaker of Christs kingdome in heauen. 1

Thus our Sauiour saith to his Apostles, Matth.19.28. *Verily I say vnto you, that when the Son of man shall sit in the throne of his Maiestie, ye which followed me in the regeneration shall sit vpon twelue thrones, and iudge the twelue tribes of Israel.* As they in their regeneration expressed the spirituall kingdome of Christ, so they shall enioy the 2

the fellowship of his euerlasting kingdome. Saint Paul doth confirme the same by his owne example, 2.Tim.4.8. *I haue fought a good fight, I haue finished my course, I haue kept the faith, from hence foorth is laide vp for mee the crowne of righteousnesse.*

3 For like as they that runne in a race and striue for masteries, obtain a corruptible crowne, 1. Cor.9.25. so they which contend for the Lord, and runne the way of his commaundements, shall receiue an incorruptible crowne. The great king of the Persians hearing out of the Chronicles of the faithfulnesse of Mordecai, which had reuealed the conspiracie of two of the Kings Eunuches against him, presently said: *What honour and dignitie hath beene giuen to Mordecai for this?* Esth.6.3. Hee thought it vnreasonable that his faithfull seruice should go vnrecompenced. Much more is it iust with God to reward the faithfull seruice of his.

4 So the Apostle saith, *that God the righteous Iudge shall giue him the crowne of righteousnesse*, 2.Timot.4.8. This iustice of God is the ground and cause of our reward: which his iustice dependeth not vpon the merit of our workes, or worthinesse of our obedience, but vpon the free and most glorious promise of God in Christ: which his most free and mercifull promise, to fulfil and accomplish to his seruants, it standeth with his stable and inuiolable iustice.

5 First, then wee see a difference by this doctrine betweene Christ and his members: for though Christ our head by the desert & merit of his obedience, is worthy of all glorie, Reuel.4.11. and might thus pleade with his father for his glorification, because he had glorified him: yet the members cannot challenge any thing at the hands of God, for any worthinesse that is in them, but onely for their Mediators sake. *Nehemiah* thus praying, *Remember mee, O my God, in goodnesse, according to all that I haue done for this people: Nehem.* 5.19. requesteth not to be remembred of God because of his faithfulnesse, but according to the same: his faithfulnesse is the rule or measure, but Gods mercy is the cause: as else where he confesseth, cap.13. 22. *Remember me O God concerning this, and pardon mee according to thy great mercie:* but where merit is challenged, there is no mercy but iustice shewed: so that as *Bernard* well saith, *Opera non sunt causa regnandi, sed via regni: Good workes are not the cause of raigning, but the way to the kingdome.*

Man cannot chalenge any thing from God by his merits.

Secondly we doe learne, that whosoeuer will be assured to receiue glory in the kingdome of God, must seeke to glorifie him here. He then that dishonoureth God in this life, how can he looke to receiue honour at the hands of God? Cōsider this well al ye whom God hath honoured in this life, with riches, authority, wit, knowledge, take heed that ye robbe not God of his glorie, in abusing these gifts to your owne pleasure: as riches, to pride and wantonnesse, authoritie, to oppresse or doe wrong; wit, to deceiue; knowledge, to maintaine errour: for they that thus hide their talent, shall haue the reward of the vnthriftie seruant, both to lose the talent, and to be cast themselues into vtter darknesse, Mat.25.30. How shall blasphemers that prophane Gods name, drunken and gluttonous persons that make their bellies their gods, proud men that make flesh their arme, how shall they escape, or with what faces can they appeare before the throne of Christ, whom they haue so much dishonoured? Happie then are they which make Gods glorie the end of their life, the scope of all their actions, as the Apostle saith: *Whether ye eate or drinke or whatsoeuer yee doe else, do all to the glorie of God.* 1.*Cor.*10.30. Then, come death, com sicknes, come hell it selfe, such a one shall not be dismaid, his faithful seruice shall not be forgotten, the remembrance of his obedience, and testimonie of his conscience shal be as the anker-hold of his soule: as the Prophet *Dauid* saith, Psal. 119. *This I had because I kept thy commandements.*

I haue finished the worke which thou gauest me to doe. Christ did not onely beginne the worke committed vnto him, but did finish and make an end thereof, as he himselfe said vpon the crosse: *Consummatum est*, it is finished, Ioh.19.30.

Doct.2. Continuance to the ende.

1 This Scripture teacheth vs, that it is not sufficient to make a good beginning, or to enter into the profession of Christs seruice, but we must cōtinue & proceed therein, & hold out vnto the end. So our Sauiour saith, Mat.24.13. *He that endureth to the end*

end, shall be saued. Reu.2.26, *Hee that ouercommeth and keepeth my workes to the end, to him will I giue power ouer nations.* What did it profit *Herod to reuerence Iohn, and to heare him gladly, and to doe many things*, and after to cut off his head, Mark.6. or the yong man to haue been trayned vp in the keeping of the law, and afterward to depart from Christ for the loue he had to his possessions, Mark.10. Therefore *David* 2
saith, *Teach me thy law, and I wil keepe it to the end*, Psal.119.33. He wel knew that his constant and enduring seruice should be acceptable vnto God.

Like as he that runneth in a race, vnlesse he hold out to the gole, obtaineth not 3
the price; and therfore S. Paul saith, *I haue finished my course*, 2.Tim.4.7. As it auailed not Lots wife to haue gone out of Sodome and after to looke backe, nor yet the Israelites to haue departed out of Egypt, and afterward to long for the fleshpots again: so they shall neuer come to Canaan that are weary of weldoing, and doe as it were runne themselues out of breath before they come to the ende of their race.

The meanes then whereby we may be strengthened to continue, and make our 4
obedience perfect, are these: first to renounce our owne strength, and to acknowledge all our power and actiuitie to goodnes, and our abilitie to proceede to perfection, to be of God, as the Prophet saith, Isay 26,12. *Thou hast wrought all our works for vs:* and therefore the Church prayeth, Psal.68. 28. *Thy God hath appointed thy strength: stablish, O Lord, that thou hast wrought in vs.* So should we pray vnto God to assist vs with his grace, and so vphold vs by his spirit, that we fal not. Secondly, we must take heed, that we rashly enter not into Christs seruice, but doe beforehand cast all the perils and daungers that may ensue, as hee that buildeth an house will count the cost that it will stand him in, Luk.14.28. This is the cause that many making a shew of zeale, hauing not layed a good foundation, are constrained with shame to giue ouer. Thirdly, a continuall circumspection and watchfull care is necessary, that we walke on by feare, alwaies doubting our owne weaknes, and suspecting our strength, as the Apostle saith: *Let him that standeth take heed lest he fall.* 1. Cor10.12.

Wherefore let vs endeuour to be like our Master Christ, to grow to perfection, 5
and to finish the worke which God hath imposed vppon vs. Many haue good thoughts and spirituall motions, but they doe not nourish them: they are as vnripe grapes, or as vntimely fruit. Such are compared to negligent builders, who are next to pullers downe, Prov. 18.9. *Hee that is slouthfull to doe his worke, is the brother of a great waster.* Ye are wasters then, not workmen; destroyers, not repairers; pullers downe, not setters vp; that giue ouer in your course, and faint in weldoing.

Vers. 5. *And now glorifie me thou Father with thine owne selfe, with the glorie which I had with thee before the world was.* This is the fourth reason of our Sauiour his request for his glorification, and it is taken *ab æquo* from the equitie thereof, and the right which hee had to this glorie, it was his owne from all beginning: so that he prayeth onely for the manifestation of that glorie in his whole person of God and man, which was due to his godhead before the world was.

From hence then this comfortable doctrine is concluded, that as this great glorie of Christ, being due from all eternity to his godhead, was decreed to be manifested also in his humane nature: so likewise the glorie of Christs members, which shal be giuen vnto them in the kingdom of God, was before ordained & appointed in the counsell of God before all worlds. Doctr.3.

This *Moses* testifieth in the Psal. 90.2. *Before the mountaines were made, and before thou hast formed the earth and the world, euen from euerlasting to euerlasting thou art our God.* Thus the Apostle witnesseth, *That we were predestinate in Christ to be to the praise of his glorie.* Ephes.1.12. 1

Thus the Scriptures testifie of the brethren of Antioch, *that as many as were ordained to eternall life, beleeued, Act.* 15.48. Saint Paul also testifieth of Clement and other his fellow labourers, *that their names were written in the booke of life*, Phil. 4.3. 2

Therefore in the Revelation 4.6. is the world compared to a sea of glasse, because 3

all things are open before God, and he from the beginning did foresee and appoint whatsoeuer should fall out in the world: as all things in a glasse are conspicuous and euident. Like as Matth. 20. 2. the husbandman agreeth aforehand what to giue to the labourers, before yet they had wrought in the vineyard; so the Lord in Christ appointed saluation to his elect before they had done either good or euill.

4 The Apostle sheweth the reason hereof, why the Lord according to his gracious purpose hath chosen vs in Christ. Ephes. 3. 10. *That the manifold wisedome of God might be made knowen, according to the eternall purpose which hee wrought in Christ Iesus our Lord.* As the vnspeakeable wisedome of God herein appeareth, so also his infinite loue, in chusing of vs before yet we were: and therefore the Apostle saith, *He hath predestinated vs through Iesus Christ according to the good pleasure of his will, to the praise of the glorie of his grace.* Eph. 16. Gods wisedome then, and his gracious fauour and loue are manifest in the decree of predestination vnto glory.

5 First then, whereas the same glorie is now giuen vnto Christs whole person, as before was due to his godhead: hereby a certaine erronious opinion of the Papists is consuted, which affirme that Christ merited his owne glorification; for this were to say, that the glorie of the godhead could be merited. And againe, all that Christ did he wrought for vs: as he prayed not for himselfe, but for vs: as Iohn 11.41 *Father I thank thee that thou hast heard me, I know that thou heaest me alwaies, but because of the people that stand by, I said it.* So likewise when a voice was heard from heauen, (when Christ had said, *Father glorifie thy name*) *I haue glorified it, and will glorifie it againe*, Iesus answered, *this voice came not because of me, but for your sakes.* Ioh. 12.30. Again our Sauiour saith, *For their sakes sanctifie I my selfe*, Ioh. 17.19. His precious death and sacrifice, wherein he did offer and sanctifie himselfe vnto God, was wholly for vs. Ambrose saith, *Non sua emerenda gratia, sed nostra eruditionis causa ieiunauit: He fasted not to merit grace for himselfe, but to instruct vs. Non sui sed nostri causa pauper factus; Hee became poore, not for his owne but for our sakes.* His birth, life, death, resurrection, were all for our sakes, not to gaine any thing to himselfe, for the glorie of the godhead was due vnto Christ, at the very first instance of his incarnation: as the Apostle saith, when he bringeth in his *first begotten Sonne* into the world, hee saith: *Let all the Angels of God worship him*, Heb. 1.6. but the manifestation of this his glorie came afterward. So that where the Scripture saith, Reuel. 4. 11. *Thou art worthie to receiue honour*, &c. it is to be vnderstood, not of the purchasing of any honour which he had not, but of the manifestation thereof: yet to vs, and for our cause, he hath worthily and infinitely merited.

Christ merited not for himself.

Secondly, seeing the Lord hath appointed a kingdome of glorie for his, this ought to comfort and establish vs against all temptation, as our Sauiour saith: *Feare not little flocke, it is your Fathers will to giue you a kingdome*, Luk 12. And it ought to be our chiefest care to rise vp, grow, and increase in the assurance and vndoubted expectation of this heauenly glorie: that we may at the length be perswaded with Saint Paul, that *neither life nor death, height nor depth, things present, or to come, are able to remoue vs from the loue of God in Christ*, Rom. 8.

The sixth Lecture.

Vers. 6. *I haue declared thy name to the men which thou hast giuen mee out of the world.*

THe request of our Sauiour beeing now made for his glorification, he commeth to make request for his Church: and first for his Apostles & other beleeuers then beeing, from vers. 6. to vers. 20. where we haue first the preparation to the prayer, vers. 6. to 9. then the petition it selfe for his Disciples, that God would keep them in the world from euill, vers. 9. to vers. 20. In the preparation is set foorth the obedience of the Apostles in receiuing and keeping the word of Christ: and the causes thereof: the principall their election, vers. 6. *Thine they were*: the instru-

strumentall meanes, Christs doctrine and preaching, *I haue declared thy name vnto them.*

The declaring of the name of God is nothing else, but the manifesting of the will of God, and publishing of his counsell concerning the saluation of the world by Christ.

First then we are taught here, that the word of God is onely effectually declared to those that are giuen vnto Christ out of the world, and are marked vnto saluation: others may heare it, but it is not profitable vnto them. Doctr. 1. The word of God profitable only to the elect.

1. Thus the Apostle saith: *If our Gospell be hid, it is hid to those that are lost*, 2. Cor. 4. 3. to them then that are not lost, it cannot be hid.

2. Christ saith to his Apostles, Matth. 13. 11. *It is giuen to you to know the secrets of the kingdome of heauen, but vnto them it is not giuen.* It appeareth then that the Gospel shall be reuealed vnto, and receiued by all them to whom it is giuen: the rest, (though the word of God be offered vnto them) they shall not haue grace to beleeue it: As the Apostles Paul and Barnabas said to the Iewes, Act. 13. 46. *It was necessarie that the word of God should first haue beene spoken vnto you: but seeing you put it from you, and iudge your selues vnworthie of eternall life, lo we turne to the Gentiles.*

3. Like as the Manna did not profit those that vsed it not as God commaunded them; for it stunke, and was full of wormes, Exod. 16. 20. and they which lusted after quailes died, the flesh beeing yet between their teeth, Num. 11. 33. so the word of God profiteth not those, which thankefully receiue it not.

4. The reason the Apostle sheweth, Heb. 4. 2. *The word which they heard profited not them, because it was not mixed with faith in those that heard it.* Hereof it is, because *all men haue not faith*, 2. Thess. 3. 2. but only those that are giuen vnto Christ, to such onely is the word of God effectually taught. Like as the bread of the house is onely for the houshold, as the prodigall child saith: *In my fathers house is bread enough*, Luk. 15. 17. so the word of God is ordained for none but those that are of Gods house, that is, true members of his Church.

5. Hereby then, as by a most sure marke, euery man may learne to discerne of his election, if he haue a desire too, and a delight in the word of God. For like as a man is iudged to be sicke and diseased, when his stomacke cannot brooke nor digest wholesome meates: so the soule of that man cannot be sound, to whome the word of God hath no pleasant tast. But when a man can say with the Prophet Dauid, Psal. 19. 10. *Thy word is sweeter to me then the honie or honie combe.* By this we may gather an assured trust, that we are giuen vnto Christ, if we doe continue in hauing delight still, and finding comfort in the word: for otherwise a sicke man may haue some while a rellish of his meate, when there is some intermission of the disease, but it holdeth not long: so is it with them, that haue for a while some tast of the word of God, and afterward fall away. Ambrose saith well vpon those words: *Let him kisse me with the kisses of his mouth: Osculatur nos verbum Dei, quando sensum nostrum spiritus cognitionis illuminat: the word of God doth kisse vs, when the spirit of knowledge doth illuminate our mindes.* The attentiue hearing of the word, a marke of our effectuall vocations. In Psal. 119.

Thine they are, and thou gauest them me, and they haue kept thy word. ¶ Thine they are by election, giuen vnto me by their spirituall vocation and calling: they keepe thy word, which is the frute of their sanctification.

The keeping then of the word of God is the fruit and effect of our election, not the cause or foundation thereof: therefore we do good workes, because we are elected thereunto: we are not elected because of our good works. Doctr. 2.

1. This Saint Paul sheweth. Ephes. 1. 4. *He hath chosen vs in him, before the foundation of the world, that we should be holy and without blame before him in loue*; our holinesse is an effect and consequent of our election in Christ, not a precedent cause thereof.

2. This is exemplified in Esau and Iacob Rom. 9. 11. *Ere the children were borne, when they had done neither good nor euill, that the purpose of God might remaine according to election, not by workes, &c.* The Apostle directly noteth, that the election of

Iacob

Iacob depended not vpon his workes, which as yet were not, but onely vpon Gods gracious purpose. Saint Paul confesseth so of himselfe, that he was not called to be an Apostle, or put into Christs seruice, for any thing that God saw to be in him; but the *grace of God was exceeding abundant with faith and loue, which is in Christ Iesus*, 1.Tim.1.14. *And I was receiued to mercie*, vers.13. And the Apostle ascendeth to the very first originall and beginning of his calling. Reuel.1.1. ἀφωρισμένος, *separated* (in the eternall counsell of God) *to preach the Gospel.*

3. The Prophet Ezechiel doth set foorth this truth of Gods free and gracious election by an allegorie, of a child, that in the birth was cast foorth, forlorne, and forsaken, the nauell not cut, nor yet washed with water, or swadled in clowts: but it lay wallowing and tumbling in blood: the Lord passed by, and had compassion vpon it, tooke it as his owne: so it grew and became comely and beautifull, &c. Ezech. vers.4.8. What cause was there in this child, that the Lord should haue respect vnto it? but onely the Lords loue and fauour which he had vnto it: as it followeth, vers.14. *Thy name was spread abroad among the heathen, because of thy beautie: for it was perfect thorough my beautie, which I had set vpon thee.* Euen so in vs the Lord saw no cause, why hee should elect vs vnto life, onely through his owne mercie he saued vs.

4. Saint Paul sheweth the reason of our free and gracious election, Ephes. 1. 5. *Hee hath predestinate vs to bee adopted through Iesus Christ vnto himselfe, &c. to the praise of the glorie of his grace:* that is, now God onely hath the glorie of our election, when it is imputed wholly to his grace.

5. First then the doctrine of the Papists is confuted, who teach, that men are elected vpon the foresight of their faith and workes: which is flat contrarie to the doctrine of the Apostle, Rom.9.14. *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.* Thus the Church beleeued in Ambrose his time: *Dignatione sua olim decreuit Deus peccatores saluos facere, &c. vt neque merito suo, qui saluantur, neque horum per quos vocantur, &c. God by his owne vouchsafing hath long agoe decreed to saue sinners, &c. so that not by the merit of those which are saued, nor of thē by whom they are called, but by the grace of God, this gift is confirmed.*

In 2.Tim.cap.1.

Secondly, seeing God hath shewed vs so great mercie, as before we were any thing, to decree vs vnto saluation: we hereby should be stirred vp to walke worthy of our vocation. Eph.4.1. and to shew our selues thankfull vnto God againe by liuing vnto his praise.

Vers. 7. *Now they know, that all thing which thou hast giuen me, are of thee.*] From this verse this doctrine is gathered, that it is not possible for any to receiue the word of God, vnlesse they be perswaded and assured indeed, that it is the word of God, and that hee which deliuereth the same, speaketh from God. As here this reason is giuen, why the Apostles receiued the word of God, because they knew that Christ came from God, and that all things which he spake and did were of God.

Doct.3.

1. This the Apostle sheweth, 1.Cor.14.25. speaking of the power of the word of God: *If all prophecie, and there come in one that beleeueth not, the secrets of his heart are made manifest, and he will fall downe and worship him, and say plainely that God is in you indeede.* This perswasion of the hearer that God is in the preacher, doth make the word pierce into his heart, that the secrets thereof are discouered.

2. This appeareth by that confession of Peter, whē Christ had said to the twelue, will ye also goe away? Iohn 6.67. *Master*, saith he, *to whom shall we goe, thou hast the words of eternall life.* Peter will not goe from Christ, because he beleeued, that hee was a teacher from God, to shew the way to eternall life. This made Nicodemus come vnto Christ, *because he knew he was a Teacher come from God*, Ioh.3.2.

3. Like as the Embassadour is reuerenced & his message willingly receiued, because he commeth in the name, and with the authoritie of the Prince: so saith Paul, we are Ambassadors for Christ, 2.Cor.5.20.

4. The reason the Apostle sheweth, Hebr. 4. 12. *The word of God is liuely and mightie in operation, and sharper then any two edged sword, and entreth thorough to the deuiding of the soule and the spirit:* such operation hath the word, whereas it is receiued

and

and acknowledged for the word of God.

The people are taught, that where the truth is preached, and the word of God manifestly taught, they should receiue it with all reuerence as Gods word: as the Apostle testifieth of the Thessalonians, 1. Thess. 2. 13. *For this cause I thanke my God without ceasing, that when yee receiued of vs the word of the preaching of God, ye receiued it not as the word of men, but as it is indeed the word of God, which also worketh in you that beleeue.*

The 7. Lecture.

Vers. 8. *I haue giuen vnto them the word which thou gauest mee.*

IN this verse our Sauiour amplifieth that which in the former verse was more briefly expressed, declaring the obedience of the Apostles in receiuing his doctrine, and his owne faithfulnes in giuing vnto them no other words then which he had receiued of his father.

Our Sauiour then teacheth all Ministers by his example, that they should not aduenture to preach any thing to the people but that which they haue receiued from God, and are able to warrant by his word.

Thus the Apostle saith, *Be ye followers of me, as I am of Christ*, 1. Cor. 11. 1. not only for example of life, but also in his doctrine. The Apostle will be no further followed, then he himselfe did tread in the steps of Christ. Againe the Apostle saith, *I certifie you brethren that the Gospel which was preached of me, was not after man*, Gal. 1. 12.

2. Hereof the Apole giueth himselfe an example, *I haue receiued of the Lord that which I haue deliuered vnto you.* Likewise the Prophets preached not to the people, till the word of God came vnto them: as Isai. 2. 1. *The word that Isaiah sonne of Amos saw vpon Iudah and Ierusalem.*

3. Like as when our Sauiour fed the people in the wilderness, first he himselfe brake the loaues, and then gaue them to the Diciples, and they to the multitude, Ioh. 6. so the Lord Christ must first break vnto vs of the bread of life, before we can breake it to you. And like as he that heareth speaketh continually, Prou. 21. 28. A man must first heare the cause before he can giue sentence: so must the Ministers first hearken to God to be instructed by his word, before they deliuer any doctrine to the people.

4. For it is required of such as are disposers, dispensers, and stewards of Gods misteries, to be faithfull, 1. Cor. 4. 2. Like as the embassador of the Prince must deliuer nothing but by warrant and commission of the Prince, so must Ministers do beeing the Lords Embassadors, 2. Cor. 26. 20.

5. They then are reproued by this doctrine, that presume to preach the doctrines and commandements of men in stead of the word of God: as the Pharises in our Sauiour Christs time did, Mark. 7. 7. and the Pharisies of this age the Papists do, who in most articles of religion, the doctrine of the Trinity excepted, doe set forth humane inuentions and traditions.

Secondly the Ministers learne, that they should not rashly vtter whatsoeuer at the first sight offreth it selfe, or commeth sodainly into their mind, but examin euery doctrin how it is agreable to the word of God: to waite vpon God with the prophet Isay, and to heare from him what we should crie: as Ambrose saith, *Cum audisset clama, non prius clamauerat quàm audiret quod clamare deberet*, Isa. 40. in Psal. 119. Serm. 2. *he would not crie before he had heard what he should crie.* The people of God, also are taught to compare with the Scriptures euery doctrine which is brought vnto them, as the Berthæans did, Act. 17. to receiue the good doctrin as currant coin, to refuse the contrarie as counterfeit stuffe. Examination of doctrines.

And they haue receiued them. By this readines in Christs Disciples to receiue his doctrine, we are taught with all cheerfulnes and alacritie to yeeld obedience to the word of God. Doct. 2. Gods word is cheerefully to be heard.

1. So the Apostle saith, *Let the word of God dwell in you plenteously*, Col. 3. 16. It can not

not dwell with vs vnlesse we receiue it into the houses & habitations of our hearts. And again, *despise not prophecyng*. 1.Thes.5.20.that is, contemne not, neither neglect the preaching of the word.

2. Thus the Apostle commendeth the obedience of the Galathians, that they receiued him as an Angel of God,Gal.4.14. and consequently his doctrines as Angelicall. Such were the Disciples of Antioch, *When they heard the word,they were glad, and glorified the word of the Lord, Act.*13.48. the willing then and cheareful receiuing of the word,is a glorifying,a dignifying of it, an ornament and an honour vnto it.

3. Like as he that tasteth the hony or comb, findeth a pleasantnes and a delight In it: so the word of God should be sweeter to the spirituall tast,then the *hony or honycomb*,Psal.19.10.And as the thirstie ground waiteth for the raine,and drinketh it in gladly:so should the word of God be heard,as Iob saith,*They waited for me as for the raine*. Iob.29.23.

4. Christ therefore is with all forwardnes and earnest desire to be heard,*because he hath the words of eternall life*, Iohn.6.68. We willingly heare men that counsell vs for our wordly profit, much more when for our soules health,and for that the contempt of the Ministers of Christ, redoundeth vnto Christ himselfe: *He that heareth you,heareth me: he that despiseth you, despiseth me*.Luk.10.16.

There are then three sorts of men,that come farre short in the practise of this doctrine:first,they which are contemners and despisers of Gods word,that of an obstinate and wilfull mind refuse to heare vs: such were they that stopped their eares against *Stephen,Act.7.and that cast of their garments, and threw dust in the aire*, while Paul preached, *Act*, 22. 23. Such are the obstinate Popish Recusants at this day. Secondly, there are others that preferre their worldly businesse, as the Gergasenes. that because of the losse of their swine,would haue Christ preach no longer among them, Matth. 8. 34. Such are they that comming to faires and markets will not spare one halfe houre from their worldly trafficke to heare the word of God. Thirdly there is an other sort, that come to heare but profit not: such as Ezechiel speaketh of, *They heare thy words but doe them not*. Ezech.33.31. Neither doe these receiue the words of Christ: for though the word pierceth the eare, yet they shut the dore of the heart against it. Wherefore if we will be the Disciples of Christ, let vs neither obstinately reiect his words, nor carnally refuse them, nor negligently heare them, but willingly receiue them: that euen as we with a bodily appetite do take our corporall food,so with a spirituall desire we receiue our heauenly sustenāce,which doth sustaine our soules,as the other strengtheneth our bodies: as Ambrose well noteth vpon those words of our Sauiour, *Giue yee them to eate, least they faint in the way: Habes Apostolicum cibum, manduca illum, & non deficies: You haue Apostolicke food,eate it,and you shall not faint*.

Doctr.3. *They haue knowne verily or surely* ἀληθῶς *that I came out from thee*.] To come out from God is all one with that which followeth,to be sent of God,which Christ vtereth of himselfe, as now our Mediator, the Minister and Messenger of God in his humane nature: for as he is God, he was neither sent of God, nor came out from him into the world. We learne here that our knowledge of Christ must not be wauering or vncertaine, but sure and stedfast: the Apostles knew verily,&c.

Our knowledg of Christ,must be certaine.

1. Saint *Paul* would not haue vs *as children to be carried about with euery wind of doctrine*, Ephes.4.14. but to be *rooted and grounded in loue*. Ephes.3.17.

2. Such constancie was in Iohn Baptist,*Who was not as a reed shaken with the wind*, Matt.11.7. that is readie to be ouer-turned vpon euery occasion: but he continued steadfast and vnremooueable in the confession of Christ, euen vnto death. S.Paul was so sure of his doctrine, that if an Angel from heauen should preach otherwise, he would hold him accursed,Gal.1.8.

3. Wee should be in respect of our constant faith as nailes surely fastened, Ecclesia.12.11. and as the pillers of the Temple,Rev.3.12.that cannot be remooued.

4. For as God is faithfull and altereth not, and Christ is not yea,and nay,he chāgeth

geth not, 2.Cor.1.18.19. so the faith of Christ is also certaine, and we ought to be as certaine of it.

5. Two sorts of men are here reproued: first, they which suffer themselues to be seduced and corrupted in religion, and do leaue their first faith. Such in S. Pauls time were Philetus and Alexander, 1. Timoth. 1.20. Phygellus and Hermogenes, 2. Timoth. 1.15. which turned away from Paul and departed from the faith: such there are in these dayes, that being vnstedfast in faith, & vnsetled in iudgement, are carried headlong as with a whirlewind into the downfall of dangerous errours and corrupt doctrines, that fall into schisme, and are infected with Popish superstition. Secondly, they are here touched, that although they be not seduced or mis-led into any other beleefe, yet they are not constant and resolute in that faith which they do professe: but vnto many our redemption by Christ, is as the deliverance and return of the Israelites from captiuitie, euen as a dreame, Psal.126.1. Or the storie of the Gospel is vnto many but as a thought or phantasie, or a tale that is told, Psal.90.9. So I knowe not how the most of the world are in a dead sleepe: they slumber and dreame in Religion, neither beeing certaine of that they haue, nor yet resolued against that they haue not, & by Gods grace I trust shall neuer haue. Let vs therefore labour to be constant, and setled, and fully perswaded in matters of faith, as builded vpon a rocke, that neither the wind of persecution, waues of temptations, nor the raine of strange doctrines, be able to remoue vs from our foundation. Ambrose saith well: *Similes simus Nazaræis, quorum capilli non defluebant, & Christus Nazarænus erat: Let vs be like the Nazarites whose haire did not shedde, such a Nazarite was Christ:* that we may perseuere vnto the ende, and be as Christs mother: *multi enim conceperunt Christum, sed non genuerunt: for many haue conceiued Christ, but not brought him forth:* such are they which fall away from their faith.

Against carnall professors.

And beleeue that thou hast sent me] The Apostles would not so readily haue receiued Christs words, but that they were perswaded he came from God: so it is necessarie, that the people should knowe and approue the calling of their teachers and Ministers, before they can subscribe and giue consent to their doctrine.

Doct.

1. So the Apostle alleadgeth out of the Prophet: *How beautifull are the feete of those which bring glad tydings of peace, &c.* Rom.10.15. before the message be receiued, the messenger must be approued.

2. This perswasion brought Nicodemus to Christ: *We know that thou art a teacher come from God.* And that confession of the Pharisies and Herodians of Christ was true, though vttered by them in deceipt and hypocrisie: *We know thou art true, and teachest the way of God truely*, Mat.22.16. A man must first haue a true calling before he can teach truely.

3. Like as Dauid said of Ahimaaz, that came running to bring him newes of Absaloms ouerthrowe: *He is a good man and bringeth good tidings*, 2.Sam.18.27. so must the minister haue a good and lawfull calling, though he be not alwaies (as he should bee) a good man, before hee can bee a publisher of the ioyfull tydings of the Gospell.

4. Our Sauiour Christ saith: *Euerie plant which my heauenly Father hath not planted shall be rooted out.* Such then as are not set of God into his seruice, but intrude themselues, can haue no prospetous successe in their callings.

5. First the Ministers of God are here taught, that they should haue assurance in themselues of their calling, and the inward testimonie of their conscience, that they are appointed of God to labour in his vineyard: which they may knowe by these two arguments: first, by their gifts: for they which are deputed to the Lords seruice, are in some good measure enabled thereunto: as the Apostle saith, 2. Corin. 3.6. *God hath made vs able Ministers of the new Testament.* Secondly, by the imploiment of their gifts: if they carefully and diligently vse those graces wherewith they are endued, to the edifying of Christ his Church: as Saint Paul againe saith: *If I doe it willingly* (that is, preach the Gospel) *I haue a reward.* Ambrose saith: *Voluntarius Minister habet præmium, coactus dispensat obsequium: The willing Minister hath a reward, hee that is forced is onely employed and vsed.* So then they which either want

The Minister must be assured of his calling.

How Ministers are ascertained of their calling.

want gifts to furnish them, or willingnes to prouoke them, can neuer bee sure of their calling, nor secure of any good ensuing effect.

Secondly, the people of God are taught to acknowledge their faithfull and vigilant Pastors to be sent of God, and not to doubt of their lawfull calling, the seale of whose Apostleship and ministerie they finde in themselues, in the fruitfull and powerfull effects of the Gospel, wrought in their hearts by the spirit of God. Giue yee not eare then to the Papists or Schismatickes, that would perswade you, that ye haue neither Ministers, Church, nor Sacraments: For as Saint Paul saith: *We neede no Epistle of recommendation vnto you, &c. you are our epistle written in our hearts, which is vnderstood and read of all men, in that you are manifest to be the Epistle of Christ ministred by vs, &c.* The spirituall comfort, increase of knowledge, edifying in the faith, sanctifying in good life, which are wrought daily in your hearts, (that feare God) by the preaching of the word, are euident signes and seales of our calling. But they in whom the word of God worketh not these effects, as they are enemies to their owne saluation, so they are the cause why the glorious ministerie of the Gospel, is blasphemed and daily traduced, and euill spoken of by the common aduersarie

The 8. Lecture.

NOw followeth the request it selfe, which our Sauiour makes for his Apostles; wherein we are to consider, first for whom he prayeth: secondly, for what.

Our Sauiour praieth for his Apostles, which first he amplifieth *à disparatis*, from things diuerse or opposite: *I pray for them, I pray not for the world:* v.10. Secondly, he confirmeth the same by certaine reasons: first, from the right and property which God hath in them, *They are thine*; and the reason thereof, because all *mine are thine*, v.11. secondly, from their fruits and effects, *I am glorified in them*: thirdly, from their present necessitie: because Christ was no more in the world, he commendeth them to his Father.

Doct.1. Christ a mediatour onely for the elect.

v.9. *I pray for them, I pray not for the world; but for those which thou hast giuen me.*]

By this Scripture it is euident, that onely they which are giuen vnto Christ, and elected of God, haue part in the mediation and intercession of Christ.

1. So the Apostle saith, *He is able perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them*, Heb.7.25. Hee maketh intercession then onely for them, that by him shall be saued.

2. Thus our Sauiour praied for Peter that his faith should not faile, Luke 22.32. Thus hee prayed for Lazarus: *Father, I thanke thee that thou hast heard mee*, Ioh.11. 41. Thus still hee prayeth for his owne, but for the reprobate world he no where prayeth.

3. Like as Zacharie sawe in the heauenly vision two oliue trees dropping oyle through the pipes into the bowles of the golden candlesticke, Zach.4.2,3. so Christ this Oliue tree doth not conuey his graces to any by the vertue of his praiers, which are as the pipes, but to those that belong to the golden candlesticke of his Church. And as the precious ointment vpon Aarons head, ranne downe vpon his beard, and to the borders of his garments, Psal.133.2. so Christ our head giueth influence of grace, and spirit of life onely to his members.

4. For seeing the praiers of Christ are alwaies effectuall, and he is alwaies heard of his Father, *I know that thou hearest me alwaies*, Ioh.11.42. It followeth that the reprobates haue no part in Christs holy praiers, because they receiue no benefit by thē. Christ also is the Sauiour of his bodie, Eph.5.23. he guideth it by his grace, and preserueth it vnto saluation: They then which are not of his bodie, haue no interest in his death, nor part in his prayers.

5. First, by this doctrine their errour is discouered, which affirme that Christ died for all men as well for the reprobate as for the elect, as well for Iudas as for Peter and Paul, because Saint Iohn saith, that Iesus Christ is the propitiation for the

the sinnes of the whole world, 1. Ioh.2.2.

But seeing that our Sauiour vouchsafeth not to comprehend the world in his prayers, much lesse doth he extend vnto them the fruit of his death: hee would not offer himselfe to death for those, for whom he offereth not his prayers: neither can they be admitted to his redemption, that are excluded from his intercession. And further, whereas Christ is said to take away the sinnes of the world: here the world onely, that is the vniuersall companie of the elect, which are taken from all degrees and callings in the world, is to be vnderstood, as where our Sauiour saith, Ioh.14. 21. *That the world may knowe that I loue the Father:* hee meaneth the world of the faithfull: for vnto the rest of the world Christ doth not shew himselfe, Iohn.14.22. So *Ambrose* well saith, *Est in electis & præscitis specialis quædam vniuersitas, vt de toto mundo totus mundus liberatus, & de omnibus hominibus omnes homines assumpti videantur: there is in the elect and foreknowne a speciall kind of vniuersalitie, that the whole world out of the whole world, and all men from all men seeme to be taken vnto life.*

There is a world onely of the elect and faithfull.

Secondly, it may be doubted, whether herein we are bound to follow this form and president of Christs prayer, to exclude some out of our prayers, and not to remember the wicked in our requests vnto God. I answer that there is a speciall consideration to be had of this prayer which here our Sauiour maketh, which in all respects cannot be followed of vs, nor made a patterne of our prayers: for here our Sauiour prayeth as God and man, hauing the perfect foresight and knowledge of euery man, and according to that knowledge he directeth his prayers. In this his praier, as Ambrose saith, *Et aduocatus est & iudex, in altero pietatis officium, in altero insigne potestatis: He is both an aduocate and iudge; in the one he sheweth his pietie, in the other his power and maiestie.* That prayer rather of our Sauiour is set forth herein for our imitation, which he made vpon the crosse for his enemies: so we in charitie and pietie ought to pray for all: seeing now that gift, διακρίσεις πνευμάτων, the discerning of spirits, whereof the Apostle speaketh, 1.Cor.12.10. is ceased, by the which S. Peter could say to *Simon Magus*, thy money perish with thee. And vnlesse wee did see a man sinne a sinne vnto death, that is, to sinne against the holy Ghost, for the which the Apostle would not haue vs to pray, 1.Ioh.5.16. which case is very rare, and hard it is to say, who is guiltie of that sinne: otherwise then in these cases, we in Christian charitie (which thinketh not euill, and hopeth the best of all) may pray for the conuersion of all; yet making a difference, preferring alwaies the Church of Christ in our prayers.

Lib.5.in Luk.

Whether the wicked may be prayed for.

Thirdly, this doctrine giueth vnto worldly minded and carnall men a fearefull caueat, that they looke vnto themselues, and in time turne vnto God: for as yet while they are of the world, that is, profane persons, irreligious, without the feare of the Lord, they are out of Christs protection, and barred from his prayers, and depriued of the vertue and efficacie of his holy mediation. To them therefore be that saying spoken in the Psalme, *Kisse the sonne least hee bee angry, and yee perrish in the way, Psa.2.12.* Kisse the sonne and embrace him by faith, which is the kisses of his mouth, Can.1.1. and so by Christs powerfull mediation and almightie protection, we shal be preserued from perishing.

Worldlings without the compasse of Christs prayer.

Vers. 9. *For they are thine, and all mine are thine, and thine are mine.* Hence we learn that they which are giuen to Christ belong vnto God his Father, & the whole blessed Trinitie taketh charge of them, and careth for them.

Doctr.1.

1. So the Apostle saith, *Ye are Christs, and Christ Gods*, 1.Cor.3.23. All then that is Christs, is also Gods; and as Christ is the head of euerie faithfull man, so is God Christs head, 1.Cor.11.2.

2. Thus our Sauiour saith to his Apostles: *The Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came from God.* Ioh.16.27.

3. Like as the father in the parable saith to his sonne, *Thou art euer with me, and and all that I haue is thine.* Luk. 15. 31. So Christ beeing the heire of all, whatsoeuer his father hath is his, and whatsoeuer he hath is his fathers. Like as Iacob saith cōcerning the two sonnes of Ioseph, Ephraim & Manasses: *They shall be mine, as Reuben and Simeon are mine*, Gen.48.5. *and let my name be named vpon them*, v.16. so all

the children of Christ are his fathers.

4. Our Sauiour sheweth the reason hereof, *that they may be one as we are one, I in them and thou in me*, Ioh.17.22.23. Because Christ is equall to his Father, and they are one God, of one power, eternitie, wisedome, glorie, therefore all which the Sonne hath is the fathers.

5. First by this doctrine the wicked Arrians are confuted, who made the Sonne of God vnequall and vnlike vnto his Father, and their heresie was that, *fuit tempus quando non fuit filius*, there was a time when the Sonne was not: for if all the Fathers be the sonnes, and all the sonnes the Fathers, as here our Sauiour saith, there can be no inequalitie betweene them, there must be the same power, wisedome, and euerlasting beeing of them both.

Christ God of himselfe.

Secondly, the opinion of the Church of Rome is also refelled, which holdeth that Christ is not God of himselfe, as the Father is, but that he is God with and of his Father. Rhemist.ann. Ioh.1.sect.3. We confesse indeede that Christ is not ἀυτόυιος, sonne of himselfe, but that he is ἀυτόθεος, God of himselfe is consonant to the Scriptures, Ioh.5.26. *As the Father hath life in himselfe, so he hath giuen to the Sonne to haue life in himselfe*: if the sonne hath life in himselfe, then he is God of himselfe: *Vitam in se habet, vt ipsa vita sibi sit ipse: He hath life in himselfe, and he himselfe is life itselfe to himselfe.* It is a principle in diuinitie, that *diuina essentia nec gignit nec gignitur, The diuine essence neither begetteth nor is begotten.* It is the person of the Sonne, not the Godhead, that is begotten of his Father from all eternie.

Aug. tract 19. in Ioann.

Thirdly, if they onely are Gods that are Christs, their carnall securitie is reprooued, who flatter themselues that they belong vnto God, and hope to be saued although they beleeue not in Christ. We see then that it is farre otherwise then some imagine, that euerie man may be saued by that faith and religion which he professeth, and that controversies about faith are needles and superfluous. Our Sauiour saith, *he that honoureth not the Sonne, honoureth not the Father*, Ioh.23. Whosoeuer then beleeueth not aright in the sonne, neither careth to knowe him, and walke in his wayes, hath no part in God, neither can enter into life. It is therefore a vaine perswasion which they haue of saluation, that thinke to come to God without Christ. The heauens cannot be scaled without a ladder, nor entrance into the house but by the doore: Christ is the doore and the ladder. *Stephen* sawe the heauens open, and Iesus standing at the right hand of God, both together: *Confiteamur ergo Iesum ad dextram, vt cœlum nobis aperiatur*, as *Ambrose* saith: let vs confesse Iesus at the right hand of God, that heauen may be opened to vs.

No access to God without Christ.

De fide l.3.c.3.

Doctr.3.

And I am glorified in them.] This is another reason why Christ praieth for his Apostles, because they were to the praise of Christ, and instruments of his glorie. So then they which intend and seeke the honour and glorie of Christ, and none other, are priuiledged by his holy prayers, and made partakers of his intercession, and the power and vertue thereof.

1. Hereof it is that our Sauiour teacheth vs thus to conclude our prayers, *For thine is the glory*, Mat.6.13. whereby we referring all to the glorie of Christ, are assured to be heard in our petitions.

2. Thus the Apostles praying to the honour of Christ, Act.4.30. *so that thou stretch forth thy hand, that healing, signes and wonders may be done by the name of thy holy sonne Iesus*: found the present effect of their prayers, *the place was shaken where they were assembled together, and they were filled with the holy Ghost.*

3. Like as it is said of the good housewife, *Giue her of the fruites of her hands, and let her owne works praise her in the gates.* Prou.31.31. the costly raiment wherewith others are cloathed, redounderh to the praise of the worker, so the graces which God bestoweth vpon his faithfull seruants, are referred to the praise of the author.

4. This is the cause why God respecteth not the wicked, *He will not giue his glorie to another*, Isa.42.8. because they are enemies to Gods glorie, and therefore God will not giue vnto such the honour of his gifts.

5. This doctrine sheweth then in what miserable state they stand, that seeke not Christs honour, they are out of the protection of Christs prayers. All such as blas-

pheme

pheme the name of Christ, and cause the Gospel of Christ to stink before the world by reason of their euill life that professe it: be it knowne vnto them that they stand as outlawes before God, and cannot be assured either of direction to good, or protection from euill from Iesus Christ. Wherefore let vs first make the glorie of Christ the scope and ende of all our requests and endeauours, and then we shall bee sure that the Lord will heare vs. This then is the cause why many faile of their requests, because they aske amisse, as Iames saith, *Ye aske and receiue not, because ye ask amisse, that yee might consume it vpon your lusts.* For this reason the Lord saith, hee would not hide any thing from *Abraham, because he would commaund his sonnes and his houshould after him to keepe the way of the Lord*, Gen.18.19. We are therefore assured that if we aske any thing of God with a simple heart, purposing to referre the same to his glorie, that the Lord will denie vs nothing.

All must be referred to Gods glory which we aske in our prayers.

The 9. Lecture.

Vers. 11. *And now am I no more in the world, but these are in the world, &c.*

NOw followeth the petition it selfe, which Christ maketh for his Apostles, that God would keepe them: and of this request diuerse reasons are giuen by our Sauiour. First, from their present necessitie, because Christ was to leaue them concerning his humanitie. Secondly, from the ende or effect, that they beeing thus kept, might be ioyned together in amitie and loue: *that they may be one, as we, &c.*

First then this truth is here deliuered, that Christ as touching the presence of his flesh is gone out of the world.

Doct. 1. Christ not present now in the world in his flesh.

1. So S. Peter further witnesseth: *Whom the heauens must receiue till the time that all things be restored*, Act.3.21. Christ is not to be expected from heauen, till his second comming to iudgement.

2. Stephen saw Iesus standing at the right hand of God, but in heauen: *Behold, I see the heauens open, and the Sonn of man standing at the right hand of God*, Act.7.56. Paul also as he went to Damascus heard the voice of Iesus, but speaking from heauen: for he saith, *Suddenly there shone a light from heauen round about me*, Act. 22.6. Paul further saith, *I saw him, saying vnto me, &c.* but he was in a traunce in the temple: he saw him onely in vision or in spirit, Act.22.17. as Peter saw the foure cornered vessel let down from heauen, Act.10.11. For in both places, the same word ἔκστασις, an Ecstasie or traunce, is vsed.

3. Then like as after Elias was taken into heauen, the Prophets and Disciples supposed he had beene conueyed to some other place, and sought him three dayes but were deceiued, so they which suppose to find Christ in the earth, are erroniously seduced.

4. Diuerse reasons of Christs absence in the flesh, in the Scriptures are alledged: first, because of the present expediencie for the Church of God, Ioh. 16.7. *It is expedient for you that I goe away: for if I go not away, the comforter will not come.* Secondly, because of the future vtilitie: *I goe before to prepare a place for you*, Ioh.14.2. Thirdly, the Angels said to the women; *Why seeke yee the liuing among the dead?* Luk. 24.5. It was not convenient for our immortall and euerliuing Sauiour to be conuersant still among mortall and sinfull men, and to conuerse with those which are dead in sinne.

The reasons of Christs bodily absence.

5. First, the Popish fantasie is here discouered concerning Christs carnall presence in the Eucharist: for if the heauens must still receiue and containe him, how can his bodie be out of heauen, if it be alwaies in heauen? vnlesse they wil make Christ to haue many miraculous bodies: for his naturall bodie it cannot be, which is but in one place at once. The words also of this text are euident, that Christ in his flesh is no more in the world: so that it is neither visible nor inuisible here: for if either then it were vntrue which Christ saith, *I am no more in the world.* And therefore Oirgen soundly writeth: *Secundum diuinitatis suæ naturam non peregrinatur Christus, sed peregrinatur secundum dispensationem corporis, &c. sicut homo ergo peregri-*

Against the carnall presence in the Sacramẽt

grinatur: Christ is not a stranger or a pilgrime in his diuine nature, but he is a stranger in the dispensation of his bodie, &c. therefore as a man he is a pilgrime & a stranger from vs.

2. We are taught, that seeing Christ is gone out of the world, wee in affection and desire should follow after him: and as the Apostle saith: *Seeke those things that are aboue, where Christ sitteth at the right hand of God*, Coloss. 3. 1. Where a mans treasure is, there will his heart be, and where the carkasse is, thither will the Eagles be gathered together. If Christ be our treasure, if Christ be our desire, our affections must be set vpon heauenly, not vpon earthly things: that we may say with the Prophet: *The desire of our soule is to thy name, and to the remembrance of thee; with my soule haue I desired thee in the night, and with my spirit within me, will I seeke thee in the morning*, Isa.26.8,9.

Our desires must be in heauen.

Doct.2. Our comming to God is by prayer.

I come vnto thee] Christs comming to his Father here, is by prayer; so then by faithfull prayer we draw neere vnto God.

1. So our Sauiour saith: *Where two or three are gathered together in my name, there I am in the midst of them*, Mat.18.20. Christ commeth to vs in prayer, and we come vnto him: then specially is our conuersation in heauen, as the Apostle saith, Phil. 3. 20. when our minds and affections in prayer are set vpon heauenly things.

2. Thus Peter while he prayed fell into a trance, hee was rapt in the spirit, and saw an heauenly vision. S Paul was taken vp in spirit to the third heauen, 2.Corin. 12. But these examples may seeme to be extraordinarie: but that of Hanna is vsuall to all the faithfull, who is said to pray before the Lord, 1.Sam.1.12. And Salomon when he had made an ende of that effectuall prayer made at the dedication of the Temple, said, *These my words which I haue praied before the Lord, be neere vnto the Lord our God night and day*, 1.Kin.8.59.

3. Like as when the woman that had the bloodie issue, came in the preasse behind, and touched Christs cloathes, and Christ asked who had touched him; that woman onely is said to touch Christ, because she did it in faith, whereas all the multitude did throng him, and many touched his cloathes beside outwardly, Mark. 5. 30.31. So although in respect of his power he be present to all, yet they which draw neere vnto him in faith, are specially said to come into Gods presence.

4. Because God is a spirit and will be worshipped in spirit and truth, Ioh. 4. 24. they therefore do come vnto God, which draw neere in spirit. God beeing a spirit is onely discerned and approached vnto in spirit: and they only see him, whose eies are annointed with the eye-salue, Reu.3.18. which is faith.

5. This doctrine reproueth two sorts of men: first, prophane persons, that haue no care nor desire to enter into Gods presence, which very seldome remember to pray vnto God. When we heare in Scripture that Dauid prayed God seauen times a day, and Daniel (notwithstanding the great affaires of so large a kingdome) yet could finde time thrice a day to pray vnto God, what shall we thinke of those men, that pray not seuen times in so many dayes; nay, some not thrice in so many weeks. O good God, how is the Christian exercise of praier neglected! as though men neither knewe any God to pray vnto, nor had any Mediator to pray by. The Euchites were condemned, because they did nothing but pray: but men now adayes are more to be misliked, because they neuer pray. If they which call vpon the name of the Lord shall be saued, I doubt whether they that call not vpon God can be saued. How should a man thinke his labour can prosper, which beginneth not with prayer? how should a mans meate do him good, that is nor blessed with prayer? how can a man thinke, that wife, children, and seruants should do their duties, not being exercised and trained vp in prayer?

Against neglect or discontinuance in prayer.

Secondly, the prayer of hypocrites is condemned, which pray with their lippes but drawe not neere vnto God in their hearts. As the Lord by his Prophet complained of the old Israelites: *This people honoureth me with their lippes, but their heart is farre away from me*, Isa.29.13. such are the superstitious prayers of ignorant Papists praying vpon their beads in Latine without vnderstanding; such are their prayers that haue an ordinarie stint morning and euening to runne ouer, hauing no deuotion, or holy feeling at all. Augustine saith well, *Ad Deum acceditur fide sestando,*

Against hypocritical praiers.

Concil.2.in Psal.33.

sectando, corde inhiando, charitate currendo; we come vnto God following by faith, desiring in heart, and running in charitie: these are the feete which the Preacher biddeth vs to looke vnto, when we come into the house of God, Eccl.4.17.

Keepe them in thy name, euen them whom thou hast giuen me, &c.] Then we haue no power of our selues to be kept from euill, but our strength and preseruation must proceed from God. Doctr.3. Man hath no power of himselfe to keepe himselfe.

1. So the Prophet saith, *Thou ô Lord hast wrought all our workes for vs:* Isai. 26. 12. Saint Paul saith, *The Lord will deliuer mee from euery euill worke, and preserue mee to his heauenly kingdome,* 2. Tim.4.18.

2. The Lord saith to Abimelech king of Gerar, who had taken Abrahams wife into his house, *I kept thee also that thou shouldest not sinne against mee, therefore suffered I not thee to touch her,* Gen.26.6. Abimelech was not preserued by his owne power from the sin of adultery, but by Gods generall grace, which yet is much different from the grace of renouation & sanctification; for as Abimelech here, so diuers of the heathen had this generall grace of restraint, whereby they were kept from notorious sinnes, as of oppression, iniustice, adultery, murder, & such like, though they wanted the true worke of regeneration. Dauid by a greater gift & grace confesseth that the Lord kept him from laying his hand vpon the Lords anointed. 1.Sam.24.7. 26.11.

3. For like as Peter had sunke downe into the waters, if Christ had not stayed him with his hand: so the flouds of temptation are like to ouerwhelme vs, if we be not vpheld by Gods grace: Our owne nature is such a guide and nurse vnto vs, as Mephibosheths nurse was to him, that let him fall, as she fled away, and therupon he became lame, 2.Sam.44. If we stay vpon the direction of nature, we shall be deceiued.

4. For seeing all the imaginations of the thoughts of mans heart, are onely euill continually, Gen.6.5. what helpe is to be expected from our nature? And least any man should think, that it is otherwise with vs now, then it was with the old world: the Apostle in himself sheweth, that we are by nature of the same mould. *I know that in me, that is in my flesh dwelleth no good thing.* Rom.7.18.

5. First then that Popish doctrine of free will is here refelled, who doe ascribe vnto man by nature great strength to apprehend that is good, to beleeue, to do many workes morally good, contrarie to the scripture, for our Sauiour saith: *without me ye can doe nothing,* Ioh.15.5. Against free will.

Secondly, we are taught to depend vpon God for his direction in all our actions, and to giue him thankes, that he preserueth vs from the great offences of the world; This was the praier of the Prophet Dauid: *Teach me the way of thy statutes, direct me in the path of thy commandements, incline my heart vnto thy testimonies,* Psal.119.33.35. 36. all our direction, instruction, and inclination is from God. Augustine well saith, *Deus sanctum in me semper opus spira vt cogitem, compelle vt faciam, suade vt diligam te, confirma vt teneam, custodi ne perdam: Lord inspire mee to thinke well, compell me to do well, persuade mee to loue thee, confirme me to hold thee, keepe me not to loose thee.* De Ecclesiast. docum.c.56.

That they may be one as we are] not that there can be in euery respect such vnion between the members, as there is between Christ and his Father, which is a substantiall and identicall vnion, but our vnlting and knitting is in affection, not in the same substantiall condition. But here is a limitation and qualification of vnitie, that it must haue relation to God: for peace and vnitie, vnlesse it be in the truth, is no true vnitie. Doct.4.

1. Saint Paul therefore saith, ἀληθεύοντες ἐν ἀγάπῃ, following the truth in loue, Eph.4.15. and S. Iohn saith, whom ἀγαπῶ ἐν τῇ ἀληθείᾳ, I loue in the truth, Ep.2.1. We must then loue in the truth, and truth is in loue: loue without truth is erronious, and truth without loue is not efficacious. The loue of Christians must be in the truth.

2. Thus Iehu well answered Iehoram, who asked if it were peace: *What peace (saith he) while the whoredomes of thy mother Iesabel and her Witchcrafts are in great number,* 2.king.9.22. There is no peace with the wicked. So Iehosophat was chastised

stised of God, his ships were broken, because he ioyned himselfe with Ahaziah the idolatrous king of Israel, 2.Chro.20.37.

3. The confederacie of the wicked is compared to the mixture of iron and clay, which cannot be tempered together. Dan.2.43. like vnto the ropes wherwith Samson was bound, which he brake in sunder as burnt towe. Iud.16.9.

4. For whatsoeuer *is not of faith, is sinne.* Rom. 14. 23. Therefore the peace of the wicked beeing not seasoned with faith, can not be pleasing or acceptable vnto God.

5. Let vs therefore loue in truth. Nothing ought more to mooue vs to vnitie, then that we professe one God, one faith, one baptisme. Eph.4.6. *nunquam vidimus trinitatem litigantem, we neuer saw the Trinitie at variance*, as Augustine saith: neither ought we, that worship one God, to be at variance among our selues.

The 10. Lecture.

Vers. 12. *While I was with them in the world, I kept them in thy name.*

THese words shew another reason why our Sauiour Christ prayeth for his Disciples, that God would finish that worke which was begunne in them, that as Christ had hitherto preserued them all, except onely Iudas, so that God would keepe them to the end. They then which are giuen vnto Christ to be kept, cannot possibly perish or finally be lost.

Doctr.1. They which are once truly graft into Christ can not finally fall away.

1. So the Proghet Dauid saith, *My shepheard is the liuing Lord, I shal want nothing: though I walke thorough the valley of death, I will feare no euill, for thou art with me, thy rod and thy staffe they comfort mee*, Psal. 23. 1.4. He was perswaded that the sheepe which were vnder the conduct and custodie of this shepheard, could not possibly miscarie.

2. Saint Paul was thus perswaded, that nothing could separate him from the loue of God in Christ, Rom.8.39.& he was fully assured that there was layed vp a crown of righteousnesse for him. 2.Tim.4.8.

3. Like as none of those perished which were saued in the Arke; nor any lost of al the host of Israel, which were led vnder Moses through the red sea: so much more shall they be preserued which are committed to the sole keeping of Christ.

4. The Apostle giueth the reason hereof, Heb.7.25. *He is able perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them: Christ then is yesterday, and to day, and the same for euer*, Heb.13.8. Therefore seeing Christ neuer dieth, neither of his kingdome is there any ende, his sheepe cannot perish, that are vnder his happie gouernment: his kingdome is not as the kingdome of earthly Princes, who can no longer care for their subiects thē they are in the world: but Christ the King of his Church, not onely when he was in the world: but now and for euer is able to preserue those that belong vnto him.

5. First then this doctrine discouereth a Popish errour, that faith may be lost, & that they which beleeued in Christ may fall away and perish, which is contrarie to the Scriptures, Ioh.14.16. *Whosoeuer beleeueth in him shall not perish, but haue euerlasting life:* they that beleeue aright in Christ cannot be lost. Indeed an vnfruitfull faith, and which is in show rather then truth, may be lost; but a right faith whereby the heart is purified, and the beleeuer iustified, cannot fal away; for then they which are giuen vnto Christ, might be lost.

Iustifying faith cannot be lost.

Secondly, though Christ doe surrender vp his Disciples here into his Fathers hand, it thereby is not gathered, as though he were not sufficient to protect them now: but our Sauiour here speaketh of his visible protection in the world, in which respect of his diuine power, and euer-during Mediatorship, he is alwaies present, & continually careth for his Church. As at this present this Church and Commonwealth of England hath most comfortable experience, for whom the Lord hath prouided a Princely shepheard to gouerne his people: that although our nurcing mother be taken from vs, he hath sent a nursing father: a Baruch for a Deborah,

a Mo-

a Moses for a Mirriam, a Iosias for an Huldah, which singular mercie we cannot sufficiently praise the name of God for. Wherefore blessed be God, that of his fatherly and tender care hath so prouided for vs; and blessed be his anointed, that he may many yeares gouerne the Church & people of God in all pietie, peace and tranquilitie.

But the child of perdition] That is Iudas, which was as Augustine interpreteth, *Perditioni destinatus*, ordained to destruction: this then is an euident and certaine truth out of the word of God, that the wicked and impenitent hypocrites & faithlesse men, were from the beginning ordained of God to destruction. Doct. 2. Some reiected from the beginning.

1. This is testified Rev. 17. 8. *Whose names are not written in the booke of life from the beginning of the world.* If they were not appointed of God vnto life, nor numbred amongst the elect, then it is certaine they were reiected of God, and excluded out of his kingdome from the beginning.

2. Of this decree of perdition and reprobation, the Apostle propoundeth the examples of Esau and Pharao, Rom. 9. the one was hated, that is, refused of God before hee was yet borne, and left to himselfe: the others heart according to his own wicked inclination was hardened, that in his confusion Gods iustice might appeare.

3. For like as the Apostle saith, *In a great house there are vessels of honour and dishonor*, 2. Tim. 2. 19. so is it in this great house of the world: as there are some appointed to be vessels of euerlasting glorie, so others are worthily adiudged to eternall shame and confusion.

4. And the Lord doth all this for his owne sake: Prov. 16. 4. *The Lord hath made all things for his owne sake, yea the wicked against the day of euill.* As God is glorified in shewing mercie to his faithfull seruants, so likewise he is honored in iudging the wicked, carelesse, and impenitent sinners.

5. First the opinion of those is refuted, which thinke that no mans end is in particular appointed of God, but that euery mans state and condition dependeth vpō his owne will and choise. Yea some haue presumed so farre to say, that God not elected Paul or Peter more then Iudas, and so consequently not reiected Iudas more then Paul or Peter: but let them shew vs if this were so, where Iudas in Scripture is called a chosen vessell, as Paul is, Act. 9. 15. or Paul the sonne of perdition, as Iudas is.

Secondly, whereas it may be obiected, that if God in the beginning haue cast away some, then it is needlesse for men to endeuour to attaine to saluation, for he, whom God hath decreed shall be damned, cannot possibly be saued: To this obiection I answer: first, that by this reason if it be concluded any thing, Gods prescience and foreknowledge is as wel ouerthrowne, as his decree of predestination: for he foreseeth all things that shall come to passe in the world, neither can any thing be otherwise disposed, then he hath foreseene. Secondly, if that Gods decree were knowen in particular, who shall be damned, who saued, then indeede it were in vaine for any man to striue against Gods decree: but seeing that no man can know his election, but by his workes and fruites of faith, euery man must labour thereby to make his election sure, as S. Peter exhorteth, 2. Pet. 1. 10. God condemneth none but for his sinnes, the faithfull and beleeuers hee condemneth not, but such as Iudas, hypocrites, and vnfaithfull men vnto Christ. Wherefore seeing there are some children of perdition, but such as are giuen ouer to a reprobate sense, and are past feeling, and are destitute of the spirit: we therefore so many as God shall call, should labour for grace, that we may by our faith, uertue, knowledge, loue, conscience, and by other fruitfull workes be assured that we belong vnto election, and are not of the forlorne sort. And as Saint Paul saith: *Wilt thou be without feare of the power? doe well*, Rom. 13. 3. So hee that will be without feare of euerlasting perdition, let him seeke to please God, and walke before him by a liuely faith. The doctrine of Predestination spurrs to godlines

That the Scriptures might be fulfilled] It is then impossible, that the word of God should faile; but whatsoeuer is declared in the Scripture, shall most certainely be fulfilled. Doct. 3.

1. So

The certaintie of Gods word.

1. So our Sauiour saith: *It is more easie that heauen and earth should passe away, then that one title of the Law should passe away*, Luk.16.17. Yea he saith further: heauen & earth shall passe away, but by words shall not passe away, Mat.24.35.

2. As Matth.2.15. that it might be fulfilled which was of the Lord by the Prophet: *Out of Egypt haue I called my sonne*, and vers.17. *Then was that fulfilled, which was spoken by the Prophet Ieremie, saying, In Rama was a voice heard, &c.* and in many other places the Apostles shew the accomplishment of the ancient prophesies in our Sauiour Christ.

3. Therefore are Gods words compared to siluer seauen times purified in the fire, Psal.12. that as nothing is lost of pure siluer, being now throughly tried, but euery part thereof is laid vp safely: so the words of God beeing most pure, are preserued in heauen: as the Prophet saith: *Thy word endureth for euer in heauen*, Psal.119. 89.

4. The reason of the stedfastnesse of the word is taken from the author thereof, which is God: who it is impossible should lie, Heb.6.18. neither is there any variablenes with God, or mutabilitie, Iam.5.17.

5. First then this doctrine teacheth vs, that we should relie vpon the credit of Gods word: that whatsoeuer we there find to our comfort, edifying or instruction, we should as steadfastly beleeue it, as if God spake vnto vs from heauen. And although in particular the promises of God are not made to vs, yet are they most certaine: as here is no Scripture rehearsed, wherein Iudas was declared to be a child of perdition; but there is relation to those generall predictions against the wicked. As Psal.69.26. *Let them be put out of the booke of life, and let them not come into thy righteousnesse.*

Gods foreknowledge not the cause of mens workes. De Predest. lib. 1. cap. 15.

Secondly, we must not thinke, that the prediction of the Scripture was the cause of Iudas perdition, as though Gods prescience imposed a necessitie vpon mens actions. But as Augustine well saith: *Dei prascientiam non cogere hominem vt talis sit, qualem prescinit Deus, sed prascire talem futurum, qualis futurus erat, quamvis sic non eum fecerit Deus: Gods prescience forceth not a man to be such as hee is foreseene, but foreseeth him to be such as hee is like to be, though God made him not such.*

Doct. 4.

Vers.13. *And now come I vnto thee, and these things speake I in the world, that they might haue my ioy fulfilled in them.*] This is alleadged as another reason, why our Sauiour maketh this prayer in the hearing of his disciples; not for any necessitie which he had, but for the comfort of his Disciples that heard him: for the hearing of Gods word bringeth true ioy and comfort.

Gods word worketh true comfort.

1. So our Sauiour saith elsewhere, Ioh.6.4. *These things haue I told you, that when the houre shall come, ye might remember that I told you them*; it is a great comfort, when we see things to fall out according to the word of God.

2. In like manner our Sauiour hauing prayed for Lazarus: said: *Father, I thanke thee because thou hast heard me, I know that thou hearest me alwaies, but because of the people that stand by, I said it, that they may beleeue that thou hast sent me.*

3. Like as Peter, though he had laboured all night and caught nothing, yet was encouraged to let downe his nets againe, after Christ had bidden him to let them downe to make a draught, because he knew he should not any more labour in vain, Luk.5.5. so the Apostles here conceiued great ioy, beeing themselus earewitnesses of Christs prayer.

4. The reason may be gathered out of our Sauiours words, Mat.24. 25. *Behold, I haue told you before:* that is, being warned before of dangers, we are better prepared to beare them when they come, and being afore assured of Gods assistance, we conceiue the greater ioy in our deliuerance.

The danger of those that are ignorant of the word.

5. If then the hearing of Christ in his word, as the Apostles here heard his voice, do worke such great ioy and comfort, iudge ye what a great benefite they are depriued of, which are ignorant of the word, and are not acquainted with Gods promises, neither know the familiar and earnest prayers and requests which Christ maketh vnto God for his Church. And as Saint Paul saith: *Whatsoeuer things are written, are written for our learning, that we through patience and comfort of the Scrip-*

tures

tures might haue hope, Rom. 15.4. No marvell then if men ignorant of the Scriptures, and not beeing acquainted with Christs comfortable words, are void and destitute of all true ioy and comfort in their afflictions. David saith: *I remembred thy iudgements of olde, O Lord, and receiued comfort*, Psal. 119.52. that is, he found comfort by meditating of the examples of Gods mercie and iustice declared in his word. Their case therefore is much to be pitied, that either wilfully contemne, or carnally neglect the reading and meditating in Gods word, which is called by the Apostle, the *sword of the Spirit*, Ephes. 6.7. Like as then a souldier set in the midst of his enemies, without his sword and other warlike weapons, is in danger to be deuoured & destroyed of them: euen so as much vnable is a Christian to stand against the temptations of Sathan, being not armed spiritually with the knowledge of the word: which, as one well saith: *Si tristaris, consolatur te; si lætaris, accumulat gaudia; si iracundia es, mitigat te; si pauperiate deprimeris, erigit te: If thou art affected it doth comfort thee: if thou be merrie, it addeth to thy ioy: if angrie, mitigateth thy moode; if pressed with poverte, doth raise thee vp.*

The 11. Lecture.

Vers. 14. *I haue giuen them thy word, and the world hath hated them.*

NOw followeth another reason of our Saiuours prayer for his Disciples, taken from the great perills which they are subiect vnto, and their enemies which are set against them, which are the world: that is, the generation of the wicked, vers. 14. and euill or sinne, which is readie to catch hold vpon the best in this life, from the which he desireth them to be kept, vers. 15.

In this verse two reasons are giuen of the hatred of the world: because they heare the word and professe the truth, because in respect of their righteous life: they shew themselues not to be of the world: for these two things the world cannot abide, Truth and Innocencie.

By the world here, neither the whole companie of men comprehending both good and bad, is vnderstood: as it is sometimes taken, as Heb. 1.6. *When he bringeth in his first begotten Sonne into the world*: not yet for the number of the faithfull, which are also called the world, Iohn. 1. 29. *Behold the Lambe of God, that taketh away the sinne of the world*: but the vniuersall companie of the wicked onely is here insinuated. As 1. Ioh. 5.19. *The whole world lieth in wickednesse.*

We are here then taught, that the faithfull in this life are hated for the word of God and the truths sake: for nothing is more irksome or vnpleasing vnto them, then Gods word. The faithfull hated in the world.

1. As the Prophet Isay speaketh of the people of his time: *They would not heare the law of the Lord, which said vnto the Seers, see not: and to the Prophets, prophesie not vnto vs right things &c. prophesie errors.*

2. Thus Ahab hated Micaiah, because he spake the truth vnto him, and flattered him not, 1. King. 22. 8. For the same cause did Herodias procure Iohn Baptists death, because he would not dissemble with her in her sinne, Mark. 6. This was the cause of S. Pauls troubles at Ierusalem: they obiected against him, that he did teach against the law, and the temple. Act. 21. 28.

3. Like as the Philistims striued with Isaacs seruants for the wells of water which they had digged, especially for one well of liuing or springing water, Gen. 26. 17. so doe the children of the world contend with the faithful about the waters of life, which issue from the word. Therfore our Saiour saith: *I am come to put fire on the earth, and what is my desire if it be alreadie kindled*; Luke 12. 49. The word of God is as a fire, that enflameth the wicked, it maketh them to rage and fume as though they were mad: as the people that could not endure to heare S. *Paul*, but cast off their cloaths, and threw dust in the aire, Act. 22. 23.

4. The reason is euident; *Euery one that euill doth, hateth the light, neither commeth*

to the light, lest his euill deeds should be repoued, Iohn.3.20. The wicked cannot endure to be reproued, and therefore they abhorre the word that discouereth them: they are angrie with the looking glasse that bewrayeth the wrinkles and spots of their face: and as mad men that fall vpon their Phisitions that come to do thē good: like as the man that had an euill spirit, ran vpon those that came to adiure him, Act. 19.16.

A dangerous thing to hate the seruants of God.

5. First we see what we are to iudge of those, and what they are to think of themselues, which doe hate any for their profession sake, or doe repine at Gods Ministers because of their admonitions, they are by the sentence of Christ, of the world. A fearefull thing it is when a man spurneth against the admonition of the word, which is especially the sin of great men. As Asa put the Prophet Hanani in prison, because he rebuked him for trusting to the king of Aram; so did not Hezekiah, who being rebuked by the Prophet for his rashnesse in shewing his treasures to the king of *Babels* seruants said, *the word of God is good which thou hast spoken*, 2.kin.20.9. Secondly, they whom God hath called to the profession of his word, must prepare thēselues to beare many scoffes, taunts, & crosses in the world, & to be hated for Christs sake. Our Sauiour was no sooner baptised and entred into his holy vocation, but presently he is assaulted and tempted of Sathan. Mat.4. The dragon is readie to deuoure the child as soone as the mother is deliuered of it. Reuel. 12.4. And Sathan euen in our new birth would deuoure vs, and choake vs in the beginning. *Origen* well noteth vpon the 17. of Exodus, that presently after the Israelites had eaten of Manna, and drunke of the rocke, then beganne the battell with Amalek, *& tu ergo, cum cœperis manducare panem cœlestem para te ad bellum: and thou also*, saith hee, *when thou hast begunne to eate of the breade of heauen, make thy selfe readie for warre.*

1.Chr.16.10.

hom.11.in Exo.

Doctr.2.

Because they are not of the world, as I am not of the world. In this world wee are all while wee here liue: but of the world (if wee will be Christs) we must not be.

1. What it is to be of the world, the Apostle sheweth: *Loue not the world, nor the things of the world: If any man loue the world, the loue of the Father is not in him*, 1. Ioh.16. To be of the world then, is to loue the vanities and corruptions thereof, to be altogether earthly minded, and addicted to earthly things.

2. Lot though he were in Sodom, yet was he not of Sodome, *For hee was vexed with the vncleane conuersation of the wicked*, 2. Pet.2.7. Nehemiah though he was in the king of Persia his court, and waited vpon his table, yet his heart was at Ierusalem, Neh.2.3. Daniel though in the land of captiuity, yet opened his window to Ierusalem, Dan.6.10.

3. Like as the Doue beeing sent out of the Arke, finding no rest for the sole of her foote, returneth thither againe, Gen.8. As the mariners, though in the midst of the sea in bodie, yet in wish and desire are in the hauen, Psal.107.30. so though we are in the world, yet our desire and affection must not be vpon it.

4. *For the world passeth, and the lust thereof*, 1.Iohn.2.17. therefore it is in vaine to settle our desire vpon vaine and transitorie things: and where our treasure is, there should be our heart; we should seeke those things which are aboue, because Christ there sitteth at the right hand of God. Colos.3.1.

Against separation from the Church.

5. First though we be not of the world, yet must we not goe otherwise out of the world, then God hath appointed: as they doe, which pretending corruptions of the place, where they liue, do breake out into Schismes, & separate themselues from the fellowship of Christs Church: we must not thus go out of the world, but rather leaue it by the sequestring of our desire, then separating of our bodies. The Apostle saith, *Haue no fellowship with the vnfruitfull workes of darknesse, but reproone them rather.* Ephes.5.11. thus shall we not be of the world, though we liue in it. Peter and Iohn refused not to goe vp to the Temple though it were then much abused and abounded with corruption. Augustine to this point saith well, *Verbo & disciplina Domini emendo quod possum, tolero quod non possum; fugio paleam, ne hoc sim, non aream, ne nihil sim: I by the word and discipline amend whom I can, whom I cannot I suffer: I flee*

Cont.Cres. lib.3.cap.35.

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the chaffe that I be not such, not the floore least I be nothing.

Secondly, if we will assure our selues that we are Christs, we must be like him: as he is not of the world, so neither must we: neither to set our desire vpon the world: *for if we be risen with Christ, we must seek those things that are aboue*, Col.3.1. not to fashion our selues to the world, Rom.12.2. as many do which conform themselues to the custome of the world, nor to warre after the flesh and world, 2.Cor.10.3. that is, to become patrons & defenders of the corruptions of the world: for these three to affect and desire, to follow and be conformable to the world, to patronize & defend it, are though not in the same measure and degree, the cognizance of corrupt and worldly men. 3. degrees of worldly men.

Vers. 15. *I pray not that thou shouldst take them out of the world, but that thou keepe them from euill.* It is not then lawfull for the seruants of God in regard of the great miseries and trauailes of this life, to wish presently to bee out of the world, but rather to pray vnto God that they may be kept in the world, and that their life may be preserued to serue God, and liue vnto his praise. Doct.3.

1. The Church of God thus complaineth, *Thou hast abated my strength in the way, & shortened my daies:* and I said, *O my God, take me not away in the middest of mine age*, Psalm.102.23,24. The faithfull desire rather that their dayes may be prolonged to Gods pleasure.

2. It was the foolish wish of the murmuring and disobedient Israelites: *Would God we had died in the land of Egypt, or in this wildernes: would God we were dead*, Num. 14.1. Iob also herein shewed himselfe impatient, *Why died I not in the birth, why died I not when I came out of the wombe*, Iob 3.11. Neither was Elias that great Prophet altogether blameles, who being persecuted of Iezabel, was wearie of his life, *and desired to die, and said, It is enough, O Lord, take away my soule, for I am no better then my Fathers*, 1.Kin.14.4.

3. Like as the vnprofitable seruant is reprooued, because he hid his talent in the earth, and put it not forth to aduantage: Mat.25.25. so they are vnprofitable which desire their bodies (before their time) to be raked vp in the earth, and not to liue to set forth Gods glorie. Like as it were a foolish course, when an house is decaied and droppeth through, to pull it quite downe, and not to seeke to repaire it rather: so is it with them that would haue their crasie bodies broken with the cares and troubles of this life, to be wholly dissolued, rather then to bee strengthened with grace against temptation.

4. The reason, why we should not desire to be taken out of this world, but to be kept from euill in the world, the Prophet sheweth: *I shall not die, but liue and declare the works of the Lord, Psal.118.17. Be beneficiall to thy seruant, that I may liue and keepe thy word*, Psal.119.17. The desire which we haue vnto Gods glorie should make vs willing to continue in Gods seruice among the liuing.

5. First, by this doctrine two corrupt affections are discouered: the one when any man desireth life with a corrupt mind, as that he may liue to grow rich, or to increase in honour, or to be reuenged of his enemie, or such like: as Ambrose noteth vpon those words, Psal.119.154. *Quicken me because of thy word: Alius propter diuitias viuere cupit, alius propter filios, hic propter verbum viuificari cupit: One desireth to liue because of their riches, another because of their children, but the Prophet onely would liue for Gods word sake.* Life not corruptly to be desired. Ser.20.in psal. 119.

The other affection reprooued, is when one waxeth wearie of the world, not for any desire he hath to God, but because of his sorrowe and trouble; to desire with Saint Paul to be dissolued and to be with Christ is a good affection: so that our particular in seeking our owne perfection yeeld to the generall in furthering the churches consolation, as S. Paul doth moderate his desire, who though it were best of all for him to be loosed, yet wisheth to abide in the flesh for the furtherance of the Churches ioy, Phil.1.23.24. Against a preposterous desire of death.

Likewise we are taught by this rule, when affliction commeth, and temptation assayleth vs, to pray rather for strength to resist, then for riddance, not at all to feele it: Saint Paul praying, that the temptation might depart from him which he felt in

his flesh, was not therein heard, but receiued this answer, my grace is sufficient for thee, *for my power is made perfect through weakenesse:* Our Sauiour prayed for Peter, not that he should not at all be winnowed of Sathan, for how then should he come forth as cleane wheate, but that his faith faile him not, Luk.20.32. S. Paul also saith that he was deliuered from the mouth of the Lyon, from the cruell rage of Nero the persecuting Emperour: but he was not sure so to be deliuered still from externall persecution: but he saith confidently, *The Lord will deliuer mee from euery euill worke, & preserue me vnto his heauenly kingdome*, 2.Tim.4.18. He was sure to be kept from euill, as here our Sauiour praieth for his Disciples, but not to be deliuered from the troubles of the world: and the same also is the hope and confidence of euerie faithfull man.

The 12. Lecture.

Vers. 16. *They are not of the world, as I am not of the world.*

THis verse was repeated before vers.14. that which was there obserued shal not need to be rehearsed againe: onely this shall be now considered: that the scriptures are so tempered, that to our capacitie, and for our profit, some speciall matter and sentences are againe remembred.

1. So S. Paul saith: *It grieueth me not to write the same things vnto you, and for you it is a sure thing*, Phil.3.1.

2. Sometime repetitions are vsed as ornaments and graces to the spiritual songs, as in the 136. Psalme, this clause (*for his mercie endureth for euer*) is repeated in euery verse, as the ground of that Psalme, and well setting forth the heauenly melodie thereof. Sometime repetitions are vsed for the stirring and lifting vp of the affections: as Psal.135.1. *Praise the name of the Lord, praise him:* v.3. *praise the Lord.* These exhortations are againe vttered that our affections should be more vehemētly touched with a desire to praise God. Sometime for doctrine sake, and our better instruction and vnderstanding sonie hard matters, and sentences are againe repeated, and for our remembrance iterated: as our Sauiour repeateth and expoundeth to his Apostles the parable of the seede, Mat. 13.

Why the scripture vseth repetitions.

3. Therefore the words of the wise are compared to nailes, that are sure fastened and driuen vp to the head, Eccles.12.11. So it is, when doctrine is throughly applyed: The word of God is as siluer seauen times purified in the fornace, Psal.12.7 The fornace is our hart, where the word of God by fruitfull meditation must be tried, till it become siluer, and be made profitable to vs. And as the cleane beasts did chew the cudde, that is, they did againe eat and mince the meat receiued: so by often rehearsing and meditating, the word of God (as our spirituall food) must perfectly be digested.

4. The reason hereof is, our dulnesse of hearing, and weaknesse of vndestanding, as the Apostle sheweth to the Hebrewes: *Whereas concerning the time yee ought to be teachers, ye haue needs that wee againe teach you the first principles of the word of God*, Heb.5.12. whom the Prophet compareth to sucking babes, *that had need to be taught precept vpon precept, line after line*, Isa.28.10.

5. First, though the spirit of God, that best knoweth how to fit our affections, vseth repetitions: yet this is warrant for men to vse vaine tautologies and rehearsals of the same things, either in prayers or preachings: which are of three sorts; either of negligence proceeding from loosenesse, when men tosse and tumble vp and down the same things often in their vndigested praiers. Such were the long and irksome prayers of the Pharisies, Mat.23.14. Either they are for ostentation, such as were the tedious acclamations of Baals Priests, who did cut also and launch themselues with kniues, hauing nothing in their mouthes from morning to noone, but these words *Baal heare vs.* Such were the tedious Church songs vsed in Popetie, ful of long and vaine repetitions, and dismembred sentences: which vse (I feare me) is not altogether left in the seruice and songs of some Cathedrall Churches to this

Of vaine & idle repetitions.

this day. Some vaine rehearsals doe shew superstition: as the heathen did thinke to be heard for their much babling, Mat.6.7. So were the people taught in Popery to say ouer vpon their beads so many *Pater nosters*, *Aue Maries*, so many *Creedes*, as though the often saying of them had a more holinesse, and added a greater efficacy vnto them. Wherefore all these kinds of fruitlesse repetitions are held to be vaine, and not at all grounded vpon Christs example.

Secondly, we are taught, that where the Spirit of God especially commendeth vnto vs any doctrine or sentence in Scripture, it should so much the more of vs be carefully remembred. Hereof it is, that so often in the Psalmes do we find the word *Selah*, which is deriued of a word, that signifieth to *lift vp*; which was a note of singular attention to marke what was contained in the verses so marked, and that the voice should be exalted and lifted vp in the singing. Hierome out of Origen reporteth diuerse acceptions and takings of this word: the Septuagint, Theodotian, and Symmachus, interpret it, *Diapsalma*, the chaunge of the tune or song: Aquila and the fift edition, *semper*, alwaies: the sixt edition, *iugiter*, *in finem*, continually, or to the ende. Whereupon Hierome giueth this note: *Ex quo animaduertimus, hoc verbum docere, sempiterna esse quæ dicta sunt: whereby we marke, that this word shewth that the things vttered are eternal, that is, for euer to be remembred.* So should we continually remember the holy instructions so carefully commended in Scripture: as this is here twice beaten vpon by our Sauiour Christ, that wee should not be of the world, as Christ is not of the world. That these and the like holy precepts and counsels, wee should, as the wise man saith, *bind them to the necke, and write them vpon the table of our heart*, Prouerb.3.3. that is, keepe them most diligently, as precious and costly Iewels.

Of the word Selah vsed in the Psalmes.

Hierom. Marcella Tom.4.

The 13. Lecture.

Ver. 17. *Sanctifie them with thy truth, thy word is the truth.*

AS hitherto Christ hath praied for the preseruation of his Apostles, so now hee moueth his Father by these his heauenly praiers for their sanctification: which is of two sorts, either generall, to be sanctified by the word of God, that is, made truely obedient to his will, as euery faithfull man must bee: or speciall, in making them able and sufficient for their calling, whom he now sent vpon his embassage into the world, v.18. Then, the reason and ground of this request is shewed, which is the sanctification of himselfe, v.19.

1. Here then by this Scripture it is euident, that our hearts and affections are reformed, sanctified, consecrated vnto the will and seruice of God, onely by the truth reuealed in his word. So saith the Prophet: *Wherewith shall a young man redresse his way, in taking heed according to thy word*, Psal.119.9. the reforming and redressing of our waies is wrought by the word of God. The Apostle also saith, that the Scriptures are profitable, to *teach*, *to improoue*, *to correct and instruct in righteousnesse*, 2. Tim.4.16.

Doctr.1.

The word of God onely conuerteth.

2. The Prophet Dauid herein sheweth his owne experience: *I vnderstood more then the auncient, because I kept thy precepts: I haue not declined from thy iudgements: for thou didst teach me*, Psal.109.ver.100.101. Zacheus by the voice of Christ was conuerted, and of a meere worldling made the child of Abraham, Luk.19.8. So was the Eunuch conuerted by the preaching of Philip, Act.8. and Lydia by hearing of Paul, Act.16.

3. Neither were the waters of Iordan so wholesome to cure Naamans leprosie, 2.King.5.14. nor the poole of Bethesda to heale the lame, Ioh. 5.3. nor the lumpe of figges Hezekiahs sore, 2. Kin.20. 7. as the word of God is sufficient to purge all our spirituall diseases. There is nothing searcheth, purgeth, and purifieth, as Gods word doth: as a fire it consumeth the stubble of mens affections; as a sword it cutteth off the putrified parts: and as salt also it seasoneth that which is otherwise vnsauourie.

Matth.7.12. Colos.4.6. Heb.4.12.

4. For the proper worke of faith is to purifie our hearts, Act. 15.9. which is as the eyesalue of the soule by the annointing whereof our spirituall blindnesse is cured, Reu.3. 18. which faith is wrought in vs by the hearing of the word of God, Rom.10.17.

First, in that our Sauiour saith: *Thy word is the truth.* We are taught, that all truth necessarie to our sanctification and saluation is contained in the Scripture, contrary to the doctrine of the Church of Rome, who hold many traditions necessarie to saluation, not expressed nor reuealed in the Scriptures. And least they might haue this euasion, that there is some part of Gods word vnwritten, beside the Scriptures. Our Sauiour himselfe sendeth vs to the Scriptures: *Search the Scriptures, for in them you thinke to haue eternall life, and they are they which testifie of mee: but ye will not come vnto me, that ye may haue life.* If the Scriptures then declare Christ, and Christ giueth life: and if in the Scriptures we may finde eternall life, what other doctrine is necessarie to saluation, beside the truth reuealed in the Scriptures?

All truth necessarie to saluatiõ to be found in Scripture.

Secondly, if the word of God do sanctifie vs, then they are vnprofitable hearers, which by the preaching of the word are not sanctified. If salt will not season a man what can? If the finger of God, which did write his law in the tables of stone, cannot write the same in our harts, then are they harder then flint or stone. Gods word is as his penne, as Ambrose well saith vpon these words, Psal.45. *My tongue is the pen of a readie writer. Vide ne scriba velocior scribens sit verbum Dei, quod anima vitia percurrat & penetret, & inscribat dona gratiæ. See if the Scribe swiftly writing be not the word of God, which pierceth the soule, and discouereth the errours thereof, and writeth there the graces of the spirit.* If Gods pen then cannot graue his will in mens hearts, no other writing can doe it.

Doctr.1. Ver.18. *As thou didst send me into the world, so haue I sent them into the world.* Now followeth the speciall sanctification of the Apostles to their office: Christ sendeth them into the world, and whom he sendeth, he furnisheth with all graces needfull for that function, wherein they are employed.

God sendsnone but enabled with gifts.

1. Therefore the Apostle alleadging out of the Psalme saith, he hath ascended vp on high, &c. and hath giuen gifts vnto men, &c. *he therefore gaue some to be Apostles, some Prophets, some Euangelists, some Pastors, some Teachers,* Ephes.4.8.11. God hath not onely appointed these callings and offices in his Church, but hath also giuen gifts answerable, to some Apostolicall, to some Propheticall, to other Pastorall and Doctorall gifts.

2. Thus *Moses* was furnished of God, both with the power of miracles, & the gift of vtterance: *I will be with thy mouth, and teach thee what thou shalt say*, Exod.4. 3.12. Thus Isai *his lippes were touched with a coale from the altar*, Isa.6.6. Our Sauiour Christ in his baptisme receiued the holy Ghost descending vpon him in the likenes of a doue, Mat.3. The Apostles, before they were dispersed in the world to preach the Gospel, were assisted by the holy Ghost, which came vpon them in praier in the likenesse of fierie clouen tongues.

3. For to send an vnfit messenger, not enabled with gifts, is as if one should send a lame man of his errant: *He that sendeth a message by a foole* (that is, one that is vnwise, and not qualified with gifts) *is as hee that cutteth off the legs*, Prou.26.6. The Prophet Isai compareth such messengers to dumbe dogs, that delight in sleeping, Isa.56.10. A man will not keepe a dog to watch his house, that will not barke at a sheise: neither are the blind fit to bee watchmen, as the Prophet saith in the same place; their watchmen are blind: no more is it fit that they should be ignorant that watch ouer other mens soules, or slouthfull or negligent that haue the charge ouer others.

4. By this distribution of gifts to his members, our Lord and Sauiour sheweth his great victorie and triumph: *That beeing ascended, hath led captiuitie captiue*: and dispoyled his enemies, and diuided the spoyle among his faithfull seruants: so that the diuersitie of graces and gifts in Christs Church, redoundeth to the glory of our victorious Captaine. And againe, as the Lord hath appointed the ende, *the gathering together of the Saints, the edification of his bodie*, Ephes.4.12. so likewise he hath ordai-

ordained the meanes to that end, the necessitie of gifts working thereunto.

4. First, by the Scripture are reprooued all they which intrude and thrust themselues into the office and calling of Ministers, beeing not with gifts thereunto enabled; certainely let such know, that they are not of Gods sending: they either runn then of themselues, not called of God, or sent; as the eares were sowne of the enuious man, who enuieth the profit and feeding of Christs flocke. The people must needs be blind, where their guides be blind, as our Sauiour saith, *they bee blind leaders of the blind*, Mat.15.13. For as Hierome saith, *detrimentum pecoris, ignominia pastoris: The wants of the shepheard, are the woes of the flocke.* The poore flocke of Christ pincheth and smarteth for the ignorance and negligence of their Pastors. Ad Furiam.

Secondly, wee are taught to giue thanks vnto God for those excellent graces which he bestoweth vpon his Ministers: as this Church of England shineth with a great number of such starres, that I thinke no Church in the world may be compared to it. Let vs therefore praise God for such, as the Churches did for *Paul, They glorified God for me*, Gal.2.23. and pray earnestly vnto God to encrease the number of them, *that the Lord of the harvest will vouchsafe to send forth labourers into his harvest*, Matth.9.38.

Ver.19. And for their sakes sanctifie I my selfe, that they also may be sanctified thorough the truth. We see then that Christ is the sanctifier of his Church, and that he hath receiued all graces and riches of the spirit onely to enrich vs. Doctr.3.

1. So the Euangelist saith: *Of his fulnesse haue we all receiued, and grace for grace*, Ioh.1.16. Christ is a full vessell, the ouerflowings whereof doe fill all his members. The Apostle also saith, *Christ gaue himselfe for his Church, that he might sanctifie it and cleanse it*, Eph.5.26. All gifts deriued vnto the Church by Christ.

2. Thus was Paul called and sanctified by Christ, *Neither receiued I it of man, neither was I taught it, but by the reuelation of Iesus Christ*, Galat.1.12. Thus the Angel Christ gaue vnto Iohn a little booke which he did eate, and thereby prophecied, Reu.10.11.

3. Christ is the Oliue tree that standeth before the ruler of the whole earth, and emptieth it selfe by the pipes and conduits of his word into the golden candlestick of his Church, Zach.4. He is the head, from whence the bodie receiueth life and power, as the Apostle saith: *Let vs in all things grow vp vnto him, which is the head, euen Christ, by whom all the body beeing coupled and knit together, according to the effectuall power, which is in the measure of euery part, receiueth increase of the bodie, &c.* Ephes.4.16.

4. For without a Mediatour no grace is deriued from God vnto man: like as the nurse suckleth the child by the meane of her breasts, a part of her selfe. As the mind imparteth not her secrets, but by the words and voice: so Christ is Gods eternall word to make knowne his will; hee by his incarnation, as the nurse by her breasts, doth conuey vnto vs heauenly grace. The booke of Gods secrets could not be opened, till the Lion of the tribe of Iuda had obtained to open it. Reu.5.3.5

5. First in that Christ sanctifieth himselfe, he is manifested to bee perfect God, who hath the fountaine of grace and life in himselfe, who needeth not by an other to be sanctified as man doth, but the fulnesse of the God-head dwelleth bodily in him, Col.2.9. that is, essentially and substantially; for God giueth him not the spirit by measure, Ioh.3.34. as to others. Secondly, Christ had no neede of the grace of sanctification for himselfe, but to sanctifie vs. Christ therefore was borne, died, rose againe, ascended, not for himselfe, but for vs: he merited not to himselfe; but all the fruit of his merits redound to vs, contrarie to the doctrine of the Church of Rome, who teach that Christ merited for himselfe. Ambrose toucheth this point well: *Ad hoc natus est Christus, vt faceret creaturam, nec enim sibi natiuitas sua proficit, sed nobis; quia non egnit nasci, erat enim in Deo qui processit de Deo: si ergo natiuitas prima illi non profuit multo minus secunda. Christ was borne to this end, to make the creatures for his natiuitie did not profit himselfe, but vs; he needed not to haue bin born or begotten, for he was in God that proceeded from God: if then his first natiuitie did not profit him, much lesse his second.* As Christ was euerlastingly begotten of God, not for himselfe, but for the Christ merited not for himselfe. lib.5.de fide c.7.

creation of the world; so he was borne in the fulnesse of time, not for himselfe, but for our redemption.

Thirdly, here may euerie one learne, how to know himselfe to be a true member of Christs bodie, namely by his sanctification: for as S. Paul saith, *If the first fruits be holy, so is the lumps; if the roote be holy, so are the branches*, Rom.11. If then we be grafted into the true vine, the life of the tree is in vs, and the spirit of sanctification doth quicken vs: and as Christ did sanctifie himselfe, so wee are sanctified by him. Hee then that hath not the spirit of Christ, whereby hee should bee sanctified, is not his.

The 14. Lecture.

Vers. 20. *I pray not for these alone, but for them also which shall beleeue in me.*

NOw followeth the second part of our Sauiours prayer for his Church, namely, for those which would afterward beleeue in him vnto the worlds ende. First it is shewed for whom he prayeth, v.20. then what he prayeth for: first for their vnitie and perfection in this life, from v.20. to 24. Secondly, for their euerlasting salvation, from v.24. to the end.

Doct.1. Christ prayeth for all beleeuers to the end of the world.

First we learne that to our great comfort the prouident care and merciful loue of Christ is extended, not vnto the age onely then present, but to all the companie of beleeuers in all ages, so long as the world endureth.

1. So our Sauiour saith, *Other sheep I haue also, which are not of this fold, them also must I bring, and they shall heare my voice, and there shall be one sheep-fold and one sheepheard*, Ioh.10.16.

2. Of this sheepefold were the Eunuch, *Act.*8. Cornelius, *Act.*10. Lydia, *Act.* 16. that were comprehended vnder this prayer of Christ, and by the holy vertue & force thereof conuerted to the faith, and gathered vnto Christs sheepe.

3. For like as the waters of Iordan cease not together till all the people of Israel were cleane gone thorough, Ios.3.17. so the Lord hath purposed to continue the world, and to suspend the dissolution thereof, till the number of Saints be fulfilled. And as the people both before and following after Christ riding to Ierusalem, cried, *Hosanna*, saue vs Lord, Matth.21.9. so both the faithfull people before the incarnation of Christ, and the Church also succeeding, haue their part of saluation in him.

4. For as the Apostle saith, speaking by way of comparison of the Fathers vnder the law: *God prouiding a better thing for vs, that they without vs should not be made perfect*, Heb.11.40. So also God hath prouided for all beleeuers which should followe in the world, that without them, no nor the faithfull which then liued, could bee compleat and perfect: seeing we all make but one body in Christ, which is not full and compleat, if any of the parts and members thereof be wanting.

5. First, this is a great comfort to as many as do beleeue in Christ, that our blessed Sauiour hath prayed for them, and they are all comprehended in his prayer. Let not any man say, would God that I had liued in Christs time, that hee might haue laid his hands vpon me, and prayed ouer me: that I might haue seene him, & heard him speake. What would we more? Christ hath prayed for vs, and by this his praier we liue and are preserued. Was Thomas onely blessed, because hee thrust his hand into Christs side, and felt the print of the nailes in his hands? Did not our Sauiour pronounce all those also blessed, *that haue not seene, and yet haue beleeued?* Ioh.20.29.

Secondly, we are taught by this example of our Sauiour, that we should not only care for the present age, but as much as in vs lyeth prouide for posteritie, when we are gone. As the Lord testifieth of Abraham: *I know he will commaund his sonnes and his houshold after him, that they keepe the way of the Lord*, Gen.18.19. hee had a care to transmit ouer to his posteritie the true worship of God. So Saint Peter saith: *I will indeauour alwaies, that you may be able to haue remembrance of these things after my*

Care of posteritie.

my departure, 2. Pet. 1. 15. So should Christian Princes and Magistrates, faithfull Ministers and godly Parents by such a foundation while they liue, that their subiects, people, and posterisie may feare God when they are gone. Many parents themselues are well affected to religion and godlines, but they are carelesse of their children. Such as one was *Eli*, that himselfe fearing God, had no great care to plant the same in his children, suffering them to haue their owne mind. Ambrose saith well: *Vrsa partus suos ad sui fingit similitudinem, tu filios instituere nisi similes tuos potes? The Beare formeth her young ones to his owne shape, and by licking doth reduce them to fashion; and canst not thou frame thy children to be like vnto thee in good things?*

Which shall beleeue in me through their word.] By the word then and preaching of Apostles, men are brought to faith and beleefe. Doct. 2.

1. Thus the Apostle testifieth: *Faith is by hearing, and hearing by the word of God*, Rom. 10. 17. The word of God preached and by attentiue hearing receiued, is that which ingendreth faith.

2. There was reading of the Scriptures vsually vpon the Sabbath in Nazareth, but till Christ preached vnto them, and opened the Scripture, they vnderstood it not; but then hearing him preach, *They all bare witnesse*, (and gaue consent to his doctrine) *and wondred at the gracious words which proceeded out of his mouth*. The Eunuch did readé in the Prophet Isay, but he vnderstood him not, neither beleeued, till *Philip* had expounded the Prophet to him, Act. 8.

3. Like as a medicine helpeth not, vnlesse there be also a skilfull man to apply the same, and giue direction how it should be vsed, as the Prophet ioyneth them both together: *Is there no balme at Gilead, is there no Phisitian there?* Ierm. 8. 22. It profited not to haue precious balme, without a Phisitian, that should prescribe the receipt thereof: So the word of God worketh not that effect, whereby preaching it is not applied. The Samaritans said to the woman: *We beleeue now, not because of thy saying, for we haue heard him our selues*, Ioh. 4. 42. The reading of the Scripture is like the bare and naked report of the woman; the preaching is as the powerfull hearing of Christ himselfe.

4. For the word of God (the Spirit working by it) doth in preaching declare it selfe to be mightie in operation, *and sharper then a two edged sword, which entereth thoroughly vnto the deuiding asunder of the soule and the spirit, the ioynts and the marrow, and is a discouerer of the thoughts and intents of the heart*, Heb. 4. 12. This operation the Apostle ascribeth to the word preached: *If they all prophecie, &c. the secrets of his heart are made manifest, &c.* 1. Cor. 14. 25.

5. First, if the word of the Apostles haue this properie to beget faith, then we need not marueil, that faith is so rare a thing when there is no preaching, as in many places, where yet there is a dumbe and vnpreaching Ministerie, and mens traditions are preached and vrged, and not the word of the Apostles onely, as in the Romish Church. Such doctrines the Apostle saith, they haue λόγον μὲν, *a shewe of wisedome*: but they are of no value, ὡς οὐκ ἔστι τιμὴ, vpon which words Ambrose saith: *Religio appellatur, cum sit sacrilegium, quia, quod contra authorem est, sacrilega mente inventum est. It is called religion, being a sacrilege; for whatsoeuer is against the author, sheweth a sacrilegious mind of the inuenter.* Faith a rare thing where is no preaching.

Secondly, whosoeuer is a contemner and neglecter of the word of God, cannot possibly attaine vnto faith or beleefe. If any man (as Iehoiakim) deface the Scriptures, who caused the booke to be cut and mangled, and then cast into the fire, Ier. 36. 23. or stoppe their eare against it, as the Iewes against Stephen, Act. 7. or preferre worldly matters before it; as the Gergesenes, Mat. 8. 34. they may liue long enough before euer they shall meete with faith. For the wise man saith: *If thou seekest for her as siluer, &c. thou shalt find the knowledge of God*, Prou. 2. 4. 5. They then which seeke not for her, shall not find her.

That they all may be one, as thou o Father art in me, and I in thee, &c. that they also may be one in vs.] Our Sauiour prayeth here for the vnion & communion of Saints: their vnion with God, their communion among themselues. Whereby this is gathered, that we cannot be one among our selues, vnlesse we be one with God: they cannot Doct. 3.

have peace in the world, that are not at peace with God.

1. Therefore the Angels thus sing in that their heauenly song: *Glorie to God on high, peace in earth*, Luk. 2. 14. The way to obtaine peace in earth, is to giue glorie to God in heauen.

2. Dauid first reconciled himselfe to God: *I acknowledged my sinne vnto thee*; then he is assured of the loue and fauour of his Church: *therefore shall euery one that is godly, make his prayer vnto thee*, Psal. 32. 5. 6. then the faithfull will be readie for their parts to giue thankes vnto God for him. The contrarie appeareth in Cain, who first beeing cast off from God, and separated by his sinnes, which he felt heauier then he could beare, findeth no comfort in earth, he was afraid, least euery one that met him, should kill him, Gen. 4.

3. Christ saith: Haue salt in your selues, haue peace one with another, Mar. 9. 50. We must first be inwardly seasoned with the salt of Gods grace, before we can haue peace without: Gods grace is the salt, peace is the sweete rellish or sauour, that followeth vpon this seasoning. The Prophet Dauid saith: *They came about me like bees, and are quenched as a fire of thornes: but in the name of God I will destroie them*, Psal. 118. 12. Faith and confidence in the name of God, doth allay strife and contention, as when the sting of the Bee is pulled forth, or as the crackling fire of thorns is extinct and put out.

4. Our Sauiour mooueth vs to vnitie, by his example: because he and his Father are one: where he speaketh not of the essentiall vnion and consociation which hee hath with God; but of his dispensation & mediation, who as he was man, cohered and consented with his Father in all things. We therefore should be in vnity, consent and agree together, because Christ our Lord, euen as man, is of one accord and consent with his Father; and the like mind should be in vs, that was in Christ, Phil. 2.

5. If then the vnion with God, and communion with the Saints doe concurre together (for peace with the world followeth not peace with God: but the more we are loued of God, the more the world hateth vs. But our Sauiour speaketh of that vnion and societie, which the Church hath with it selfe) they then doe deceiue themselues, which thinke they are at peace with God, and are not in loue and fellowship with the Church of Christ: whether Schismaticks, that deuide themselues from the peace of the Church, or prophane persons, that regard not the fellowship of the Saints: against whom the Apostle speaketh: *Not forsaking the fellowship that wee haue among our selues, as the manner of some is*, Hebr. 10. 25. Like vnto Ismael, whose hand was against euery man, and euery mans against him. So some there are that thinke well of none, nor none thinke well of them: but it is a true saying,

Augustine. *Non habet Deum patrem, qui non habet Ecclesiam matrem: Hee cannot haue God to his Father, that hath not the Church for his mother.* He cannot haue vnitie with God, that regardeth not the societie of his Church, nor seeketh the loue thereof.

Doct. 4. *That the world may beleeue that thou hast sent mee.* The first reason of this petition for vnitie, is taken from the fruits or effects, that the world and worldly men may be drawne to confesse, seeing the concord, vnitie, & sanctity of the seruants of Christ, that he is the true Messiah whom they worship.

1. So our Sauiour saith, *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.* Mat. 5. 15.

2. By this reason Moses perswadeth God not to destroy Israel: *Wherefore shall the Egyptians say, he hath brought them out maliciously, for to slay them in the wildernesse?* Exod. 32. 12. He feared least the heathen might haue taken occasion hereby to blasphemeGod: for this S. Paul reproueth the Iewes, because the name of God was blasphemed of the Gentiles through them, Rom. 2. 24. They by their euil conuersation made the Gentiles more obstinate.

3. Like as then the outward deliuerance of the Israelites was famous among the heathen, and made them stand in awe: as the idolatrous Priests said to the Philistims: *Wherefore should ye harden your hearts as the Egyptians and Pharaoh hardened their hearts?* 1. Sam. 6. 7. and as the Heathen praised God for the returne of the people

ple from captiuitie, Psal. 126. 2. So much more occasion of praise is raised among the nations for the spirituall deliuerance of his Church, and redemption from sinne.

4. Two reasons may be yeelded hereof why God would haue made known to the world the godly conuersation of his Church: one for their conuersion, *that they which obey not the word, may be wonne without the the word, by the conuersation of your wiues*, 1.Pet.3.1. The other for their confusion, to be a iudgement vnto them, that they may be left without excuse, if by the contemplation of the creatures, much more by the conuersation of the faithfull, Rom.1.20. Why God would haue the holy life of his faithfull known to the world.

5. They therefore are to be reproued, which by their vngodly life doe hinder the beleefe of the Gentiles: what will Iewes and Turkes say, when they see or heare of the malice, drunkennesse, extortion, vncleannesse, that raigneth among Christians? Can they think that we worship the true God, or that we are true worshippers, being giuen ouer to such great enormities? If a man did but sinne against his brother, or do him wrong, it would aske recompence: but now such sinne is against God, causing his name to be euill spoken of: and therefore requireth greater vengeance. If a man did by his owne sinne but slay his owne soule, it were an heauie case: but now drawing other after them by their euill example, or causing them to start aside & goe backe, greater must needes be their condemnation. Our Saiour saith, *It were better a millstone were hanged about his necke and hee drowned in the sea*, Mat.18.6. then he should offend the little ones, the poore seruants of Christ. It were better for thē to be drowned without recouerie, because it is but the death of the bodie, whereas now by offences, they indanger their soule: it were better for other, because they should haue ho rub in their way, or blocke to stumble at. *Origen* hereunto agreeably saith: *Qui scandali conscius, est, animam debit pro anima eius, quem scandalizauit; Hee that is guilty of offence, shall giue his soule for his soule whom hee hath offended.* It is good therefore for euery man to take heed of offences. The danger of giuing offence.

The 15. Lecture.

Vers. 22. *The glorie which thou gauest me haue I giuen them, that they may be one as we are one.* Doct. 1.

HEre is another reason of Christs petition for vnitie, taken from the very fountaine and originall thereof, namely, their election and fore-ordaining vnto glorie: for this cause they are glorified in Christ, that they might expresse and shew forth this godly vnion and spirituall conlunction.

Hence then we learne, that such as are ordained vnto life and euerlasting glorie, are prepared of God vnto good workes first, and to the seruice of loue in this life before they shall be admitted to the next.

1. So the Apostle saith: *As hee hath chosen vs in him before the foundation of the world, that we should be holy and without blame before him in loue*, Ephes. 1. 4. And againe, *Yee are his workemanship, created in Christ Iesus vnto good works, which God hath ordained that we should walke in them*, Ephes. 2.10. Then both good works were ordained for the elect, and the elect ordained to walke in good works. We are elected to walk in good works.

3. The holy Apostle thus testifieth of himselfe: *Who shall deliuer me from euery euill worke, and preserue me to his heauenly kingdome*, 2.Tim.4.18. He assured himselfe that God will giue him grace to abstaine from euill workes, seeing he hath ordained him for his kingdome. Christ concludeth Zacheus to be the sonne of Abraham and child of saluation, because he had expressed liuely fruits therof in his large restitution and bountifull charitie, Luk.19.8.

3. Like as Dauid beeing deputed and appointed to the kingdom of Israel, doth in the meane time prepare and addresse himselfe to walke vpreghly, as he saith: *I will doe wisely in the perfect way, till thou commest vnto me*, Psal. 101.2. so all they which are ordained to Christs euerlasting kingdome, should walke in Dauids steps. As the bride prepareth and trimmeth her selfe for her husband, though already espoused:

sed: so the elected alteadie by Gods gracious election espoused vnto him in Christ, must adorne and trim themselues by holinesse and vertue, that they may be readie to solemnize the euerlasting mariage feast in heauen.

4. For they must first shew themselues faithfull in litle, whom the Lord should afterward make rulers of much, Mat.25.23. They must first shew their faithfulnes in seeking Gods glorie in earth, before they can receiue glorie from God in heauen.

5. First then, seeing glorie is first giuen and decreed to the elect, then followeth their godly vnitie and fruitfull loue: and the first is bestowed, that the second may follow; not this first foreseene, that the other might be decreed. We see that election is not grounded vpon the foresight of mens workes, but these are fruites and effects of election, not causes and beginners of it: as the Apostle sheweth, *That the purpose of God might remaine according to election, not by workes, but by him that calleth*, Rom.9.11.

Election not of workes but by grace.

Secondly, we haue here a certaine rule giuen vs, whereby we may discerne our election, namely, by the fruitfull works of vnitie & charity, which are as seales and pledges of that glorie which is decreed to be giuen vs in Christ. Thus S. Peter exhorteth: *Wherfore brethren, gine rather diligence to make your calling & election sure, for if ye doe those things, ye shall neuer fall*, 2.Pet.1.10. And S. Iohn saith, *We know we are translated from death to life because we loue the brethren*. 1.Ioh.3.14. There are two bookes, whereby euery man shall be iudged, the booke of life, and the booke of euery mans conscience, as S.Iohn testifieth: *The bookes were opened, and another booke was opened, which is the booke of life*, Rev.20.12. The booke of the conscience is a true copie of the booke of life, here a man shall find how it is written there. The record of a mans conscience, is a certaine and infallible euidence of the record in heauen. Thus S.Paul found written in the booke of his conscience, that because he had fought a good fight, & kept the faith, he doubted not but that a crown of righteousnes was laid vp for him, 2.Tim.4.8. Wherefore by the workes of grace let vs striue to be assured of glorie: let vs now say as the Church *fertilitatis suæ conscia, Veni frater, exeamus in agrum*; Thus the Church knowing her selfe to be fruitfull; as Ambrose well applieth that place, saith to Christ, *Come let vs goe forth into the field my brother*, Cant.7.11. We must now bring Christ into our field, to shew him our fruites, that hee may afterwards bring vs into his barnes to enioy his glorie.

Two books: the book of life, the book of a mans conscience.

Vers.23. *I in them, and thou in me, that they may be made perfect in one.*] A third reason is heare contained of Christs petition for vnitie in his members; namely, from the adiunct of perfection, they cannot be made perfect without it, neither can any man be a compleat Christian and true member of Christ, vnlesse there be a coniunction also with Christs bodie. So that to this perfection, there are three degrees of vnion expressed: the first of Christ the Mediator with God his father: *Thou in me:* the second of Christ with his Church, *I in them:* the third of the members among themselues, *That they may be perfit in one.*

1. Here then where Christ saith, *I in them:* we are taught that there is no true peace, concord, or vnion, but in Christ. So our Sauiour saith, *That in mee yee might haue peace*, Ioh.16.23. and the Apostle: ἀληθεύοντες ἐν ἀγάπῃ, *following the truth in loue*; there is no sound and true loue but in the truth.

2. Dauid fretted in himselfe, and was disquieted, he could find no rest, nor peace, till he went into the Sanctuarie of God, Psal.73.17. Thus Saint Paul sheweth, that while he was vnder the law, hee found nothing but death and condemnation: *But I died, and the same commaundement which was ordained vnto life, was found to be vnto mee to death*, Rom.7.10. But after he was come to Christ, then he found, *that there was no condemnation to them that were in Christ Iesus*, Rom. 8.1. It did not helpe the Apostle, that he was a Pharisie, a circumcised Hebrew, Phi. 3.5. confederate with the high Priest, Act.10.1. all this he counted as doung in respect of the knowledge of Christ.

3. The peace, freindship, and confederacie of men, is like the tempering of iron

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and clay together, that will not be ioyned. Dan.2.43. And like as when a man leaneth vpon a broken staffe, the shiuers thereof will runne into his hand, 2.King.18. 21. such is the peace and loue of the world, it in the end turneth to hatred. Such was the freindship between Abimelech and the Sichemites, a fire went out from the one and consumed the other, Iud.9.20.

4. For peace is one of the frutes of the spirit, Gal.5.22. therefore as a man cannot gather grapes of thornes, nor figges of thistles, so neither is true peace to be expected in the world without Christ.

5. First then all externall peace, which is not combined and knit together by Christ, can not hold: such was the league betweene godly Iehosophat & wicked Ahab, it brought him into daunger of his life, 1.King. 22.32. as the ioyning with Ahazish the sonne of Ahab, was the cause of the losse of Iehosophats ships, 2.Chr. 20.37.

Secondly, we learne that there can be no true internall peace, but in Christ: there may be a carnall securitie, such as was in the old world, that gaue themselues to eating and drinking, till the flood came and destroyed them: but this is far from true peace. The hypocrite also spareth no cost nor labour to be reconciled to God, hee will bring thousands of rammes, and riuers of oyle, Micah.6.6. but he cannot finde by his own workes the right way vnto peace. Three kinds of false peace.

A third sort there is, that haue a feeling of this peace for a time, but it continueth not. As Ahab found the wrath of God somewhat appeased toward him, after hee had humbled himselfe with fasting and sackcloth, 1.King. 21.27. but he soone returned to his old sinnes, and kindled the wrath of God against him againe. The only true peace then with God is wrought by faith in Christ, Rom. 5.1. And the right concord and vnitie among men is made perfect by the profession of the truth: as the heart of Dauid and Ionathan were linked together in faith and in the feare of God. Hierom. well saith: *Vera est illa necessitudo, & Christi glutina copulata, quam non utilitas rei familiaris, nec presentia tantum corporum, non subdola & palpans adulatio, sed Dei timor, & diuinarum Scripturarum studia conciliant: That is true friendship, and ioyned together in Christ, which not priuate profite or the bodily presence, or flatterie; but the feare of God, and the studie of Scriptures doth beget.* Panlin.tom.4.

And hast loued them, as thou hast loued me.] Like as Gods loue was manifested to Christ, when the holy Ghost descended vpon him, whereby he was sanctified and replenished in his humane nature with all heauenly gifts and graces: at what time God proclaimed from heauen, that Christ was his beloued sonne, Math.3. So Gods loue is not in any thing more euident toward his children, then when he endueth them with his holy Spirit, whereby they are sanctified; and therefore our Sauiour prayeth for their sanctification, that the world may knowe, that God loueth them. Doctr.3. Gods loue best known by the graces of sanctification.

1. Thus the Apostle testifieth; *The loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vs.* Rom.5.5. that is, hereby the loue of God is apparant toward vs, because he giueth vs his spirit, whereby we are sanctified.

2. Thus was the loue of God confirmed toward the holy Apostle, who prayed, that the temptation of his flesh might *depart from him*, and receiued this answer: *My grace is sufficient for thee.* 2.Cor.12.9. The assistance of Gods grace was a sure testimonie of his loue. So the Prophet Dauid prayeth: *Make mee to heare ioy and gladnesse, that the bones which thou hast broken may reioyce:* and againe, *Restore mee to the ioy of thy saluation, and stablish me with thy free spirit.* Psal.51.8.12. He desireth none other testimonie of Gods loue toward him, but that he may feele the inward comfort of Gods spirit.

3. For Gods loue is best knowne by his best gifts: the best things he reseruetb for those, whom he best loueth. Now the graces of regeneration, the spirituall gifts of faith, hope, & loue, are without all comparison the most principall. As the Apostle saith: *Desire you the best gifts, and I will yet shew you a more excellent way*, 1.Cor. 12.31. and then in the next chapter he treateth of faith, hope, and loue.

4. Like as Ioseph sent vnto Beniamin more plentifull messes of meate, Gen.43.

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34. and gaue him richer gifts, and more costly sutes of apparell, then to the rest of his brethren, Gen.45.22. so the Lord bestoweth the best gifts vpon his owne children. As the Father caused the fat calfe to be killed for his returned sonne, Luk. 15. so the fatnesse of spirituall graces the Lord vouchsafeth vnto such, as truly turn vnto him.

5. The vse of this doctrin is excellent, that we should not grieue to see the prosperitie, ease, and wealth of many worldly men: like as sometime the Prophet Dauid fretted in himselfe at that sight, Psal. 73.2. But let vs consider how plentifully the Lord doth recompence to his children the want of things temporal, with the eternall graces of the spirit. Dauid preferreth the light of Gods countenance before the abundance of wine, corne, or any other worldly endowment, Psal.4. Augustine saith well: *Si Deus tanta dat malis, quanta seruat bonis: If God giue such things, as riches, and prosperitie to the wicked, how great gifts hath hee in store for his?* Say not then in thine heart, why hath not God made me rich, honourable, strong, and beautifull? he hath giuen thee a better portion, the knowledge of his name, an heart to feare him, a conscience to abstaine from euill. Where as thou seest a rich man giuen to oppression, a prophane person, a sensesse ignorant man: tell me, wouldest thou change states with him? I think not: be content then with thy best lot, and desire still the increase and continuance of spirituall graces.

The 16. Lecture.

Vers. 24. *Father, I will, &c.*

NOw followeth the other petition of our Sauiour for the glorification of his Church: where we haue the request it selfe, that they may be with Christ: the end, to behold his glorie: the assurance, for thou louest me before the foundation of the world.

Doctr.1. First, we see the efficacie of Christs prayer, that whatsoeuer hee but willeth of God, as the Mediator of his Church, it is accomplished.

The prayer of Christs mediation. 1. Thus the Apostle testifieth: *Hee is able perfectly to saue those, that come vnto God by him, because he euer liueth to make intercession for them*, Heb.7.25.

2. Thus our Sauiour was heard for Lazarus: *I know thou hearest me alwaies*, Iohn. 11.42. Thus our Sauiour prayed for Peter, that his faith failed him not, Luk.22.32. & it was so fulfilled: for though Peters faith was shaken, yet was it not ouerthrown: though it fainted, it failed not.

3. If Moses by the lifting vp of his hands ruled the battell betweene Israel & Ameleck: if Eliah by his tongue gouerned the aire, that it should not raine, but according to his word. If Peters shadow commaunded diseases, Act.5.15. how much more effectuall is the holy will and desire of Christ.

4. For Christ is the beloued sonne of God, in whom God is well pleased, Matt. 3.17. whatsoeuer Christ therefore willeth of his father, he cannot denie vnto him, for the great loue he hath toward him.

5. First, to our great comfort we are taught, that seeing the will of Christ is omnipotent: *whatsoeuer it pleaseth the Lord, that did hee in heauen and earth*, Psal.135.6. and his will toward his Church is most kinde, louing, mercifull, and bountifull, that nothing can fall out amisse to Gods childrē; they need not feare temptation, tribulation, trouble, all shall fall out for the best, Christ will haue it so. Againe, so forcible is the meditation of Christ, that whatsoeuer we shall aske the father in his name, he will giue it vs, Iohn.16.23. No man hath any such assurance in his suites and requests which he maketh vnto men: wherefore we ought most cheerefully to resort to the throne of grace, where our faithfull petitions are neuer reiected aud cast forth. Hierome well saith, *Peto vt accipiam, & cum accepero rursus peto, auarus sum ad accipienda beneficia Dei, nec ille deficit in dando, nec ego satior in accipiendo, quanto plus bibero, tanto plus sitio: I aske to receiue, and when I haue receiued, I aske againe, I*

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I am couetous to receiue Gods blessings, hee faileth not in giuing, still I am not filled with receiuing, the more I drinke, the more I thirst.

That they which thou hast giuen me, be with mee where I am. This is the great priuiledge, that our blessed Sauiour hath apoointed vs to no other place, then where he himselfe is. Doctr. 2. The faithfull shall be in the same place with Christ in heauen.

1. Thus S. Paul saith, *We shall meete the Lord in the aire, and so shall be euer with him.* 1. Thes. 4. 17.

2. The Lord said to the conuert vpon the crosse, *This day shalt thou be with mee in Paradise.* S. Paul assureth himselfe, that when he should be dissolued, he should be with Christ. Phil. 1. 23.

3. Like as it is a great honour if the master should set his seruant at his owne table: so our Sauiour saith to his Apostles, that they should eate and drinke at his table in his kingdome, Luk. 12. 29. Like as Iehu took Iehonadab vp into the chariot with him. 2. king. 10. 15. the like honor Christ vouchsafeth vnto his Saints.

4. Our Sauiour giueth this reason, they had continued with him in his temptations, Luk. 22. 28. And againe he saith, Where I am, there be my Ministers also, Iohn 12. 26. They which haue been partakers of the afflictions of Christ, shall also be made partners in his glorie.

5. If we desire then to dwell with Christ in the kingdome of heauen, hee must dwel with vs in earth: if to be receiued into his euerlasting habitation, then we must now prepare for him the habitation of our hearts. How can they then be assured to enioy Christs presence in heauen, that delight not to heare him present now? who by their corrupt communication and prophane behauiour, doe grieue the spirit of God, and chase away Christ from them. Ambrose saith well, *Proiectus est Adam è Paradiso non immerito, ipse enim se prius abscondit a facie Dei; Adam was cast out of Paradise, & not without cause, for first he had hid himselfe from Gods face:* so they which behold not Gods face, nor enioy the presence of his spirit here, canot haue the presence of his glorie in heauen.

That they may behold my glorie which thou hast giuen me. they shall not onely bee beholders, but partakers also of that great glory. Doct. 3.

1. So the Apostle saith, *We all behold as in a mirrour with open face the glorie of the Lord, and are changed into the same image from glory to glorie,* 2. Cor. 3. 18. This glory seene here as in a glasse, shall be seen there with open face, and so seene as that wee shall be changed and transformed into it.

2. Thus *Moses and Elias appeared in glorie in mount Tabor, where our Sauiour was also transfigured*, Luk. 9. 31. So Stephen beholding the glorie of God, and Iesus standing at the right hand of God, himselfe also was partaker of that glorie, beeing yet vpon the earth, his face was as the face of an Angel, Act. 6. 15.

3. Like as Hezekiah to gratifie the King of Babels messenger, who was sent to congratulate with him for his recouerie, did shew him in kindnesse all the treasure of his house, though this were a simple part of Hezekiah, and done without warrant. But yet like as men exalted to honour and wealth, do delight to shewe vnto their friends their happie estate: so our Sauiour Christ desireth that his Church should behold his great glorie. Like as the Church saith in the Canticles, *I will lead thee into my mothers house, I will cause thee to drinke spiced wine, Cant.* 8. 2. so our blessed Sauiour will bring vs into his Fathers house, and shew vs of his best things.

4. For this glorie which Christ hath receiued as our Mediator, hee hath to this end receiued it, to bestow it vpon his church, Ioh. 17. 22. *The glorie that thou gauest me, I haue giuen them.* Christ hath not merited or purchased any thing to himselfe by his great glorie, but whatsoeuer he wrought for vs as our Mediator, the whole gaine and benefit thereof redoundeth to vs.

5. But as wee hope to behold the glorie of Christ in heauen with open face, so must we now see him by faith: as the Apostle saith, *We walke by faith, not by sight,* 2. Cor. 5. 7. then we shal walke by sight, not by faith: wherefore whosoeuer now seeth not Christ by faith, shall not then inioy his sight and presence in glory. We must as Moses, discerne the land of promise a far off, before we can enter into it. They ther- They that will see Christ face to face in heauē must see him by faith here.

sore that want the vision of the soule in this life, cannot haue the full contemplation of Christs glory afterward. Certaine it is that Christ will reuealt himselfe to all his children before they goe hence, as he was seen and embraced of Simeon before his departure. Origen saith well, *Vt naturalis quidam attractus quibusdam inest, vt magneti ad ferrum, bitumini ad ignem, sic fidei ad diuinam virtutem: as some things haue a naturall propertie to draw vnto them, as the loadstone to draw iron, brimstone to draw fire, so faith hath an attractiue force to drawe diuine vertue.* Faith then will draw vs to heauen, hope pitcheth her anker there, and will in good time draw vs thither.

Hom. in Mat. 13.

Heb. 6. 19.

Doct. 4.

For thou loudst me before the foundation of the world. Our Saiour speaketh of that glorie which the Lord decreed to giue vnto him before the beginning of the world: whereby wee doe learne, that as Christ the head was predestinated vnto glorie, so also his members were set apart vnto eternall life in the euerlasting decree of God.

Christ how said to be predestinate.

1. The Apostle saith, that Christ was determined or predestinated the Sonne of God, as some translate ὁρισθεντος, Rom. 1. 4. Saint Peter saith to the same purpose, προεγνωσμενου, knowne or ordained. Augustine thereupon doth inferre, that Christ was *Praclarissimum lumen gratiæ & predestinationis; The most manifest light of grace and predestination.* As Christ was predestinate as man vnto glorie, so are his members: *Who hath predestinated vs to be adopted thorough Iesus Christ vnto himselfe*, Eph. 1. 5.

2. So the Lord saith to Ieremie, *Before I formed thee in the wombe, I knewe thee*, Ier. 1. 5. God had knowne, approued, and chosen the Prophet euen before he was borne.

3. For like as Dauid was anointed and appointed to be King, long before he entred to his kingdom: and Moses was dessigned to be deliuerer of Israel forty years before he exercised his office: so the elect of God were long agoe ordained to saluation, though the accomplishment thereof they must expect with patience.

4. And this God did, to *the praise of the glorie of his name*, Eph. 1. 6. *For herein appeared loue, not that we loued God, but that he loued vs*, 1. Iohn 4. 10. This is Gods great goodnesse, that hath prepared for vs an euerlasting kingdome, before as yet wee were.

5. Seeing then that God in his gracious decree of election, hath sorted out some to euerlasting saluation, we must take heede of two gulfs, that we fall not into thē: the one is of superstition, not to thinke with the Papists, that it is presumption to be sure of that which God hath most surely and certainly decreed: the other is of presumption, that men without good ground be not too confident in their hope, thinking to be saued whatsoeuer they doe: but that as the Apostle saith, *We worke out our saluation with feare and trembling*, & labour to adde daily somewhat to our assurance: that as Saint Peter saith, *We goe diligence to make our calling and election sure*, & seale the same vnto our soules by the fruits thereof. This assurance of saluation is neither impossible to be had, as the Papist thinketh, nor yet easie to bee had as the carnall Protestans thinketh. It may be had, but with much study and faithfull endeauour & godly care, by feare and trembling. Happie are they which by Gods grace haue attained to this gift and heauenly worke, as all wee which beleeue in Christ shall in good time before we goe hence by Gods grace attaine vnto it: then shall wee with patience runne out our course, and nothing can happen so grieuous which this happie assurance of heauen will not make easie vnto vs. That we may say with the prophet Dauid, *I had fainted, if I had not beleeued to see the goodnesse of the Lord in the land of the liuing*, Psal. 27. 13. Ambrose saith well, *Manipulis beatæ vitæ si quid accidit aduersi, tanquam sterilis auena absconditur, &c. By this handfull of our hope of eternall life, if any thing fall out crossely, it is hid as wild oates or weeds in an handfull of corne:* that like as in a peice of good wheate a fewe weedes are not seene; no more is aduersitie felt where heauen is hoped for.

Assurance of heauen is neither impossible, nor yet easie to be had.

The

The 17. Lecture.

Vers. 25. *O righteous Father, the world also hath not known thee.*

IN these verses following, the meanes are expressed whereby we may attaine vnto euerlasting glorie, described in the former verse, and they are two, the knowledge of God, vers. 25. and the liuely sense and feeling of Gods loue, ver. 26. First, in this verse our Sauiour sheweth, that the world is vtterly ignorant of God, and void of true knowledge.

1. As the Euangelist testifieth, *He was in the world, and the world was made by him and the world knew him not*, Ioh. 1. 10. So the Apostle rehearseth out of the Psalme, *There is none that vnderstandeth, none that seeketh after God*, Rom. 3. 11. The blindnesse and ignorance of the world.

2. Such a worldly man was Pharaoh, who prophanely said, *I know not the Lord, neither will I let Israel goe:* Exod. 5. 2. Such an ignorant person and blasphemous wretch was the messenger of the King sent for Elisha, *Behold this euill (saith he) cometh of the Lord, why should I waite on the Lord any longer*, 2. Kin. 6. 33.

3. Like as a foole or ideot knoweth not the way into the citie, such fooles are all worldly men, that know not the way which leadeth to the celestiall Ierusalem, Eccles. 10. 15. who are herein worse then the oxe or asse, *which know their owner, and their masters cribbe*, Isa. 13. but these haue no knowledge of God who made them, and daily feedeth them.

4. The cause of this ignorance of the world, is the hardnesse of their heart, Eph. 18. because through their corrupt and froward affections, they corrupt that light of nature which they haue, *Because when they knew God, they glorified him not as God, neither were thankefull, but became vaine in their imaginations, and their foolish hart was full of darkenesse*, Rom. 1. 21.

5. We see then what a dangerous thing it is, not to haue the knowledg of God, and to be ignorant of his waies: all such are as yet of the world, and beeing of the world are vnder the regiment and kingdome of Satan: vnder Christs protection they are not, for he prayeth not for the world, Ioh. 17. 9. This should bee a caueat to all those, who, some of contempt, some of negligence, care not for the knowledg of God or his word. Ambrose well saith, *Lepra medicina verbum est, contemptus vtiq; verbi, lepra mentis est. The word is the medicine for the leprosie of the soule, the contempt then of the word, maketh the soule leprous.* Though a man had no other sinnes to condemn him (& yet ignorance cannot be alone, but hath other sinnes following it) it were a sufficient cause of damnation, that he regardeth not to knowe God: as the Prophet saith, *My people go into captiuitie, because they haue no knowledge*, Isa. 5. 13. Lib. 5. in Luc. Ignorance a sufficient cause of condemnation.

But I know him, and these haue knowne that thou hast sent me. We knowe God, because Christ first knoweth, and by him and from him his members also know: so that Christ to his Church is the fountaine and author of all spirituall knowledge. Doctr. 2. All holy knowledge derived from Christ.

1. *No man hath seene God at any time, the onely begotten sonne which is in the bosome of the Father, he hath declared him.* Ioh. 1. 18.

2. Nicodemus till he came to Christ, was ignorant of the first principles of Christian religion, he knew not what it was to be borne againe, Ioh. 3. The holy Apostle could not find true knowledge at the feet of Gamaliel, nor in the sect of the Pharisies: he was taught the Gospel by no other meanes, but by the reuelation of Iesus Chrst, Gal. 1. 12. neither had Zacheus euer become the childe of Abraham, if he had not come downe and followed Christ, Luk. 19.

3. So that as the Israelites could neuer haue found out the way to the promised land, through the vast and vnknowne wilderneſse, vnlesse Christ had gone before them in a clowdie pillar by day, and a fierie pillar by night: and like as Moses could neuer haue described the forme and fashion of the tabernacle, if the Lord had not first shewed it him in the mount; so as impossible it is, without Christs direction in his word, to find out the way to eternall life. He is therefore that olive tree, that doth conuey into the candlesticke of the Church, that oile and fatnes, whereby the

light thereof is cherished and preserued, Zach.4.

4. For none in heauen or in earth was found worthy to open the book of Gods secrets, and to looke thereon, but onely the Lambe, Reu.5.3.9. The booke had remained sealed still, if Christ had not taken the booke out of the right hand of him that sate vpon the throne, and opened the seales thereof.

5. First then their blind endeauour is condemned, which by the light of nature thinke to finde out the truth. The Philosophers among the heathen, and wise among the Gentiles, much busied themselues to find out the truth, but they laboured in vaine. The three wise men that came from the East, did not content themselues with their humane wisedome and naturall experience, but followed the conduct of the starre to seeke for Christ. If Saul must haue a Prophet to tell him what was become of his fathers asses; to find out heauen, hath much more neede of a propheticall light.

A vaine labour to seek for true wisdome without Christ.

Secondly, all carnall & secure persons are admonished, that if they desire knowledge, they should seeke it at Christs hands in his word: it is no maruell that so many yet continue in ignorance, seeing they despise the means of knowledge. Heauen cannot be scaled without Iacobs ladder, the top whereof resteth vpon Christ, Gen. 28. One well saith, *Nemini credas tuum, nisi praeeunte lucerna istius luce, processum: sit fides itineris tui prania, sit tibi iter Scriptura diuina; Trust no man to direct thee, vnlesse this light goe before: let faith bee the foreman in thy iourney, and let thy way bee by the Scripture.*

Amb serm.14. in Psal.119.

Vers. 26. And I haue declared vnto them thy name, and will declare it.] Here our Sauiour promiseth the perpetuall assistance of his spirit, and continuall declaration of his word to his church, that as he had preached & declared it, so he would stil instruct his seruants, & not leaue his church destitute of the ministery of his word.

Doct.3. God will neuer leaue his church destitute of his word.

1. Thus the Lord promiseth by his Prophet: *I will make my couenant with them, saith the Lord, my spirit that is vpon thee, & the words which I haue put in thy mouth shal not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seed of thy seede (saith the Lord) from henceforth, euen for euer.* Isa.59.21.

2. Thus our Sauiour leauing the world, ordained his Apostles in his stead, to be witnesses of him to the endes of the world, Act.1.8. The Apostles also constituted Euangelists, as Timothie, 2.Tim.1.6. to second their worke, the Euangelists ordained Bishops, Pastors, and Elders in euerie citie, Tit.1.5. to finish the worke of the Gospel.

3. For like as it is not enough to sow the corn, and cast it into the earth, but it must haue both the first and latter raine, Ioel.2.23. so it is necessarie that the Apostles & other succeding Ministers, should water that which Paul and the other Apostles had planted, 1. Cor.3.6. And like as after the house is builded, it must be continually repaired, least through the idlenes of the hands the house drop through, Eccl. 10.18. so after the foundation laid, and building finished by Christ and his Apostles the cheise builders, others must be raised vp to repaire the ruins of gods house.

4. Therefore as S. Paul saith, Christ gaue some to be Apostles, some Prophets, some Euangelists, some Pastors and teachers, *for the gathering together of the Saints the work of the ministerie, the edification of the body of Christ*, Eph.4.11. So all these offices are necessarie, Prophets to assist, Apostles and Euangelists to second Prophets, Pastors and teachers to succeed Euangelists, that all the Saints in all ages may bee gathered together, and the whole bodie of Christ edified.

5. How much then are we to giue thankes vnto God, for this his prouident care ouer his Church, neuer leauing the same destitute of his word, which we see to the praise of God this day: for God hath furnished this Church of England with such aboundance of learned Pastors, as I thinke fewe Churches in the world may compare with it. So that as Elias ascending, left his spirit doubled vpon Elisha: as Ambrose well noteth, *O hereditas preciosa, in qua plus haredi relinquitur, quam habetur: mirum in modum plus Helias gratia dimisit in terris, quam secum portauit ad cœlos: A precious inheritance, wherein more is left to the heyre, then was first had: Elias leaueth more grace in earth, then hee carried to heauen:* so I doubt not but many faithfull ser-

Amb.epist.60.

seruants of God departed this life, haue transmitted their spirit and gifts double vpon their posteritie. Seeing Christ then hath such care to instruct his flocke, as hee hath declared his word, so doth yet, and will further declare: let none despise this so great riches, but profit more and more by the ministerie of the word, that the oftner it is declared, the greater may bee our increase in faith: that as Gods graces are doubled vpon our teachers, so they may be multiplyed also vpon the hearers.

That the loue wherewith thou hast loued them, may be in them: that is, they may haue a liuely sense and feeling of the loue of God: that as they abound in knowledge, so they may also be quickened in the liuely feeling and apprehension of it. Doct. 4. Knowledge without sense and feeling fruitlesse.

1. This is that which the Apostle saith: *That ye may be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the loue of Christ which passeth knowledge*, Ephes.3.18.19.

2. Such sense of the loue of Christ the Apostle Paul had, who thus in particular professeth of himselfe: *Christ loued me, & gaue himselfe for me*, Gal.2.20. Thus also the Prophet Dauid spake from his inward feeling of Gods goodnesse toward him: *how deare are thy thoughts toward me, o God, how great is the summe of them!* *Psal.*132.17.

3. Like as Iob saith, *I haue heard of thee by the hearing of the eare, but now mine eie seeth thee*, Iob 42.5. so they which haue onely a speculatiue knowledge of God, do heare as with the eare; but they that haue an inward feeling and experience of his loue, do see with the eye: this the Prophet Dauid calleth the taste of the soule; *Taste ye and see how gratious the Lord is*, *Psal.* 34.8. Like as Manna, though pleasant to the sight, yet was more pleasant to the taste: so is the mercie and loue of God more ioious felt and comprehended, then vnderstood onely and apprehended.

4. For we are commaunded to loue God with all the heart, soule and mind, Mat 22.37. God must not onely haue our minde and vnderstanding, but our heart and affection: we do not otherwise honour God with all our strength.

5. Hence then we are taught a most necessarie point of Christian doctrine, that we should labour to our knowledge to adde affection, to our iudgement zeale, to our vnderstanding conscience and feeling. Many seeme to know much, but there is withall a coldnesse in their heart. Happie it is with those, that when they heare the word, doe not onely conceiue and vnderstand it as Herod did, Mark.6.20. but their hearts are enflamed, as the two disciples, while Christ preached vnto them, found their hearts burne within them, Luk.24. The Prophet Dauid saith: *O how I loue thy law!* Psal.119.97. whereof Ambrose well saith: *Diligere amplius est, quam custodire, hoc necessitatis est & timoris, illud charitis: To loue is more then to keepe, this is of feare and necessitie, that proceedeth of charitie.* So our obedience to God should proceede from a willing affection and louing heart. That as God delighteth in the faithfull, *My delight is with the children of men*, Prou.8.31. so our delight may be in God, that we may say with the Prophet, *The desire of our soule is to thy name, and to the remembrance of thee*, Isa.26.8. So shall we be sure, that if wee desire his wayes now, the Lord will delight in vs for euer, and cause vs to enter into his euerlasting ioy. *Amen.*

We must not onely vnderstand the word but ioy in it.

Ser.20.in psal. 119.

FINIS

A CATHOLICON,

THAT IS,

A GENERALL PRESERVATIVE OR REMEDIE AGAINST THE PSEVDOCATHOlike religion, gathered out of the Catholike *Epistle of* S. IVDE, *briefly expounded, and* aptly, according to the time, applied against more then halfe an *hundreth of Popish errours, and as many corruptions* of manners.

With a Preface seruing as a preparatiue to the *Catholicon, and a dyet prescribed after.*

2. Tim. 2. 24, 25.

The Seruant of the Lord must not strine, but be gentle toward all men, apt to teach, suffering euill men patiently.
Instructing them with meekenesse that are contrarie minded, prooning if God at any time will giue them repentance, that they may know the truth.

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1614.

THE PREFACE TO THE Christian Reader, seruing as a preparatiue to the Treatise following.

SKilfull Physitians, to worke safely and cure soundly, doe vse preparatiues before they minister to their patients, and prescribe a dyet to be obserued after: the same course will I take: that whereas I haue out of S. *Iudes* Catholike Epistle, confected a *Catholicon*, that is, a generall preseruatiue against Popish infection, I will first briefly prepare the minde of the discreete Reader, in shewing the danger of this ouerspreading and contagious disease. *Seneca* saith, that *nothing doth more profit the sicke, then to be cured of him, whom they desire to be cured by.* I trust then that this enterprise of mine, shall not be fruitlesse to any, proceeding from him which wisheth well to the cause of religion, & to all those that vnfainedly loue the Lord Iesus, that they which stand, may continue, they which wauer may be setled, which doubt, may be confirmed. Such a Physitian therefore, as is a friend, and such physicke as is wholesome, is that, I trust, which euery man desireth, that either would haue his sickenesse cured, or his health preserued.

Nihil magis prodest quam curari ab eo, à quo volunt. lib. 4. declamat.

Now to know how dangerous & hurtfull the contagion of Popery, and Popish religion is, no better rule can be giuen, then that prescribed by our Sauiour, Mat. 7. 16. *Ex fructibus eorum, &c. By their fruits ye shall know them.* And the wise man describeth the Harlot by these properties. Her crueltie: *Her house tendeth to death*, Prov. 2. 18. Her treacherie and vnfaithfulnes: *Shee forsaketh the guide of her youth*, vers. 17. Her flatterie: vers. 16. *Shee flattereth with her words.* As a dishonest and vnchast woman is thus discerned, so is a corrupt religion. And these are the very badges and ensignes of the Whore of Babylon, Crueltie, Treacherie, Flatterie. Where they get the sword, they shew all crueltie: where their power faileth, they worke by treacherie: where this speedeth not, they will deceiue by flatterie and hypocrisie.

Of Romanists.

Their rage and crueltie against the members of Christ, haue beene most brutish and vnnaturall; what tortures can be deuised, which they haue not applied? what grieuous death which they haue not executed vpon the poore members of Christ? Some they haue hanged, as a good Minister in Germanie in his owne house. *Fox. p.* 880. Some drowned; as Peter Spengler at Ensisheim. Some beheaded, Nicholas Paul at Gaunt. *Fox p.* 896. Some buried quicke, as two women at Louaine. *Ann.* 1543. *ex Francis Encen.* Some pulled asunder by peecemeale: Iohn Clarke at Melden. *Ann.* 1524. *ex Crispino.* Some had their eyes put out, as a Priest in Germanie. *Fox p.* 891. Some put into the pinchbacke, hanging by the hands and trussed vp behinde, with a great waight at their feete. *p.* 882. Some poisoned, as a priest at Erford. *p.* 896. Some burned with oyle, Steuen Browne at Poitiers. *Ann.* 1540. Some burned by peecemeale: Peter Gavart at Paris. *Ann.* 1558. Some burned beeing smeared with fat & brimston, as Mertius Alba, Petrus Scriba at Lyons. *ex. Pantaleon.* Som burned with brimstone and gunpowder, as Iulianus Leville at Sanserre. *Ann.* 1554. *ex Iohanne Crispino.* Some burned with pitch and tarre dropping vpon them, George Marsh. *p.* 1567. Some broyled, John Whiteman at Ostend. *Fox. p.* 2113. Some pressed with hot yron, hands and feete: Bertrande. *Fox p.* 896. Some drawne and torne vpon the racke; Bennet Romane. *Fox. p.* 926. Some had their tongues cut out; Peter Rosean at Bloys. *Ann.* 1556. *Crispino.* And Peter Serre at Tholosse. *An.* 1553. William Hasson at Roane. *Ann.* 1544. *ex Crispino.* And it was generally decreed

Here is the patience and faith of Saints. Rev. 13. 10.

Of Romanists. creed at Paris, that the Martyrs should haue their tongues cut out. *Ann.* 1546. *Crispin.* Some had their tongues boared through; Henrie Conboron. *ex Crispin.* Some had their throats cut, as 88. in Calabria. *p.*942. Some women slain with child, and their infants tumbling out, croaden vnder feete, and trampled vpon: as the women of Merindoll. *Fox. p.* 952. Vnspeakable are the torments which thousands of Gods Saints haue endured and suffered vnder the tyrannie of Antichrist. 1500. were apprehended at once in Calabria. *Fox.p.*942. Ten thousand were slaine in Paris in three daies, in the bloodie massacre. Within lesse then fiue yeares, three hundreth faithfull seruants of Christ, were burned to ashes in England. God be blessed for the happie change, and the Lord in mercie deliuer his Church from such *Marian* times.

Thus, as the Apostle spake of the seruants of Christ in former times, they were tried with mockings and scourgings: moreouer by bonds and and imprisonment: they were stoned, hewen asunder, tempted, they were slaine with the sword: whom the world was not worthie of, Hebr. 11. 37. so haue the true worshippers of God beene handled in these latter time. And whereas they could not ouercome by subtiltie and sophistrie, they haue tried them by force and cruelty, as *Hierome* saith in the like case; *Are you so well taught, that, whom you can not answer, you will take off his head, and cut out his tongue that will not hold his peace?* So did Fulvia to Cicero, and Herod to Iohn. And thus did the Papists deale with the learned Martyrs: whom they could not conquer by Scripture, they thought to subdue by torture: they persecuted them with fire and sword, whom they could not conquer by the word. Much like are these Romanists to their forefathers the old bloodie Romans, whose measure they fulfill.

Talibus institutus es disciplinis, vt cui respondere non poteris, caput auferas, & linguam quæ tacere non potest, secas. Apol. 3. ad Rufi.

Seneca reporteth, that L. Scylla commanded M. Marius legges to be broken, his eyes to be pulled out, his hands to be cut off, and so tormented him by peecemeale, as some of the Martyrs were handled. Caius Cæsar vsed this torment, to stoppe their mouthes with sponges, and pieces cut off from their garments whom hee cruelly put to death: euen as the Popish Romanists boared thorough the tongues of the Martyrs, and thrust balls of yron into their mouthes, and of some they cut out their tongues, that they should not complaine of their crueltie. Volesus the proconsull of Asia, vnder Augustus Cæsar, hauing in one day beheaded 300. walked among the dead bodies, vaunting himselfe with these words, *Rem vere regiam, O Kingly act!* The like cruell part, if not worse, was shewed by the Romanists in Calabria *Ann.* 1560. when 88. Martyrs in one day had their throats cut. The manner whereof was this. They beeing all shut vp in one house together as in a fold, the hangman tooke them out one by one, & so dispatched them: going from one to an orher with the bloodie knife in his mouth, and a boodie mufflet in his hand, with his hands vp to the ellboes in goare blood. Did not this cruell wretch thinke also in his minde, that he had done a princely act? Such haue been, and yet is, the crueltie of the Popish Romane Church, whereby we may certenly discerne that they are not guided by the spirit of God: for, the *fruits of the spirit are meekenesse, gentlenesse, peece*, Gal. 5. 22. These beastly cruell bloodsuckers shew themselues to be the right members of Antichrist, & the brood of Romulus that laid the foundation of Rome in the blood of Remus his brother. Neither are we to look for better entertainmēt, or other measure at their hands. For one of their owne country men that best knew the bloodie disposition of the Romanists, hath thus described their nature: *This bad qualitie hath crueltie among the rest, they must hold out: and hardly returne they to a better minde: for wickednesse must be defended with wickednes.*

Lib. 3. de Ira.

Sen. l. 2. de Ira.

Fox p. 942.

Hoc inter cætera pessimum habet crudelitas, perseuerandum est: nec ad meliora patet regressus: scelera sceleribus tuenda sunt. Sen. l. 1. de clemen.

God grant his faithfull seruants patience, that suffer vnder their cruell hand, and to his Church in England continue this fauour, that as we haue shaken off their tyrannicall yoke, so we may neuer be brought vnder the same againe. Amen. So be it, Lord Iesus.

But, because the Romanists doe fasly obiect against the Protestants, their extreame crueltie executed vpon the Popes Catholikes, for stopping of their slanderous mouth, I will briefly set downe the truth therein.

A certaine brawling fryer of Paris, namely *Feuerdentius*, hath stepped forth of late opening his lying mouth wide, against the proceeding of the Protestants in Fraunce especially and England. Concerning France he saith, that the whole region did abound with blood, their Churches made stables, or burned to ashes, their fields wasted, their riuers raone with blood: *atque hi, nouis euangelij, fructus*: & these are the fruits, saith he, of the newe gospel. And of troubles in England moued against Catholikes, he is not ashamed thus impudently to write: that they are drawn to come to heare sermons; if they refuse to come, they are imprisoned, whipped, hanged, racked, bowelled, their members quartered and boyled, and cast forth to be eaten of foules, beasts, and dogs, because they desire to obserue the religion receiued from their fathers. Feuerdentius refelled. Dial. 1. p. 7. Dial. 1. p. 15.

Would any man thinke, that they were so shameles, as to publish such wicked slaunders and impudent lies to the view of the world?

This lying Frier hath most slaunderously charged the Protestants, with the ciuill wars and troubles of France, with defiling of the Temples, shedding of blood, laying wast the country; whereas it is most notoriously knowne, that the Papists were the onely causes of all these mischeifes. Did not Minister that cruell tyrant, when he had taken the towne of *Cabriers* by trecherie, enter into the church, and cause men, women, and children, that were fled thither for succour, to be cruelly slaine? Did not the Duke of Guise at Vassiacum do the like, causing his souldiers to enter the Church, and with a great slaughter to put them all to the sword? Fox p. 952. ex histor Gallic. ex Instit. Gobl.

Againe, is it not notoriously knowne, that in that trecherous massacre in France, Ann. 1572. there was in *Paris, Lyons, Orleanes, Rhoane*, and other cities, within one moneth, aboue thirtie thousand Protestants slain, in so much that the channels in the streets did run with blood? how then are they not past all shame to object these things, and lay them to the charge of the protestants? And what other cause was there of the trecherous practises of some french Papists against their late most worthy king, (some whereof God in his mercie preuented, some is pleased the Lord in his vnsearcheable wisdome to giue way vnto, for causes best knowne to himselfe.) What cause I say may be coniectured, but for that his Maiestie pitying the desolation and spoile of so famous a kingdome, hath, in his wisedome appeased the ciuill wars and troubles there, to the great reioysing of all that loue their countrie. Who then were the first authors of these domesticall tumults, but they who secretly work to haue them renewed, and the honourable edict of pacification to bee dissolued? Wherefore I may say here to this lying fryer, as *Augustine* said to *Petilian* the Donatist: *If thou shouldest say vnto me, that I am Petilian, how could I tell to refute thee, but either to deride thy scoffing, or bewaile thy madnesse? but because I thinke you iest not, you know what followes.* See this shamelesse fryer in charging the Protestants with the persecution in France, hath coyned as impudent a lie, as if he should face me downe that write this, to be lying Feuerdentius; which if he should doe, he might be truly iudged to bee out of his wittes: and so I thinke he was possessed with a spirit of frenzie and madnesse, when hee set his mouth and penne to vtter this vile slaunder. Non inuenirem quo modo te refellerem, nisi vt, aut iocabrem ridierem, aut insanientem doleremsed quia te iocari non credo, vides quid restat. l. 2. c. 38.

Now concerning the affaires of the state in England, this franticke Franciscan hath couched many lies and vntruthes together. 1. That Catholikes are drawne and forced to come to church. 2. That they are put to death, for refusing to come to Church; for simple recusancie is fined onely with a pecuniarie moneth'ly mulct, they are not otherwise violently drawne to the exercises of religion, much lesse suffer death for it. 3. That the bodie of any are cast out to beasts and dogs, is a great vntruth. But, it is most true that once a Popish Bishop in Hungarie, did cause a godly Minister, hanged round about with bares, geese, hennes, to be torne in peices, and wooried of dogs. 4. As vntrue it is that *inaudita supplicia, &c.* punishmets neuer heard of are inflicted vpon Catholiks. For it hath beene the auncient & most deserued punishment for traitors by the law of this land, to be hanged, drawn, and quartered. 5. That any pope-catholiks are put to death for keeping the ancient religion of their Fathers, is a great blasphemie of our state, as nowe shall bee shewed Prorrahunt ad conciones. Ex tomo 2. conciuial. serm. Iohan Gast.

for the satisfaction of all.

Peuerdemus refuted.

The Romanists suffer not death for religion, but for rebellion; not for their profession, but for their practising against the State; not for poperie, but for treachery; it may diuerslie appeare. 1. Because there are so many thousand knowne Papists in the land, and yet few of them, but such ware treacherous and seditious, are capitally punished. 2. Heretickes that doe swarue from the faith, are by the law adiudged to the fire; but no Papists haue yet felt that heat, as Protestants did, who were consumed with the flames of fire, aboue 300. in lesse then fiue yeares space. 3. None of these traiterous Papists that haue suffered for their demerits, were indited, arraigned, examined, or condemned for any article of their faith, as it may appeare in the seuerall proceedings against them. 4. There is no law in England to put any Papist to death for his conscience: and without law our state punisheth none.

Papists are not put to death for religion in England.

It will be obiected, that the act which maketh the comming in of the Iesuits and Seminarie priests, treason, doth for their profession condemne them. I answer that this is altogether vntrue: 1. because that this act was but lately made in comparison of the whole time of her Maiesties raigne hitherto, about *Anno regni* 27. when it was found by experience, that the end of their comming ouer into England, was to peruert the obedience of the subiects, and to contriue most vnnaturall conspiracies against our most gracious Soueraigne. Then was it high time to restraine them by lawe. 2. If it be obiected that though some of them haue conspired against the Prince, yet all of them doe not so: I answer, that they beeing birds all of a feather, and receiuing their direction from the Romish chaire of pestilence, are all to bee feared, though perhaps not all alike imployed, yet they are all dangerous, being deuoted to execute the Popes will, who is a professed enemie to our State. 3. Their very purpose to alienate the subiects from due obedience, and to reconcile them to a forren potentate, is, and alwaies hath bin adiudged by the laws of this land, a treasonable act: as to be adherent or aiding to the Kings enemies, such as the Pope is, was made treason, *An. Edward.* 3. 25. c. 2. But it cannot be denied that all Iesuites and Seminaries are adherent or aiding to the Popes proceeding, who is the cheife aduersarie to our State. 4. All lawes both ciuill and canon haue condemned all practises against the state. *Arcadius* made this lawe, that a conspiracie against the Counsellers of the Prince (much more against the Prince himselfe) though it take not effect, is to be punished with the sword: which lawe is rehearsed in the [b] decrees. [c] Fabian decreed, that he which did lie in waite against the Bishop, should be committed to prison. By the Councel of [d] *Toletane*, he is anathematized which did seeke any occasion to hurt the Prince. He is by the [e] Canons adiudged an heretick that did seeke priuily to take away the life, though of a tyrant. This point then I trust is sufficiently cleared, that not the Protestants, but the Papists are the cruell persecutors of these dayes, and the spillers of the blood of the Saints, so that by their barbarous cruelte, and vnsatiable bloodthirstines, it is no hard matter to iudge of their religion, what it is, and of themselues, by what spirit they are led.

b par. 2. c. 6. q. 1. can 21.
c par. 2. c. 11. q. 1 can. 31.
d Tolet. 12 c. 1.
e Constan. con. sess. 15.

Now I proceed to the second cognizance and Antichristian badge, which is trecherie: for where by open violence, they cannot make a way, they doe attempt by wicked conspiracie to effect their cruell desires: wherein they followe the counsell and sentence of Lysander, whose saying this was, *Vbi Leonina pellis non sufficit, assuenda Vulpina: That where a Lyons skinne will not serue, a Foxes skinne must eke it out.* To passe ouer the olde treacherous practises of Popes and popelings against Kings and Emperours; [a] as how King Iohn was poisoned by a Monke of Swinestead; Gregorie the seuenth, hired a ruffian to murther [b] Henrie the fourth. Many treasons and practises attempted by Gregorie the ninth against the Emperor Frederick the second. Henrie the sixt Emperour poisoned in receiuing the Sacrament by one fryer Bernard procured by Clemens the fifth. To let passe these and many other such wicked conspiracies contriued in times past, I will descend to the memorable accidents of these daies.

Plutar.

The treacherie of Papists.
a Caxton l. 7
b Benn. card.

Fox. p. 302.

Avent. annal. l. 7

Was not the death of the Prince of Auringe procured by the treacherie of Papists? and the King of Fraunce also, Henrie the third, by a dominican fryer most trea-

treacherously murthered? and since that, Henrie the fourth that worthy King, by that barbarous villaine and brand of hell? But no country hath had greater experience of popish seditious practises, then this nation of ours, nor yet any people more bound to thanke God, for the deliuerance of their Prince from so many dangers, as we are. What shall I speake of *Mortons* conspiracie who was Pope Pius the fifths agent to raise the rebellion of the North? of Sanders atempts in Ireland, of Parry suborned by Gregorie the thirteenth, of Arden, Somerfield, Lopez, Babington, Yorke, Williams, Stanly, Squire? all which, with others, set a worke by that beast of Rome with his accomplices, haue conspired the death of our late Soueraigne Ladie, Q. Elizabeth, as is extant in our Chronicles. Many also haue beene the desperate attempts, and bloodie designes of traiterous Papists against the life and state of the Kings Maiestie our gracious Soueraigne, as was euident in that hideous and hatched in hel, the gunpowder treason, the shame of Popish religion; yet God in his mercie hath preserued his anointed, and beene a wall of fire vnto him against all his enemies, and I trust shall still be his protection, to be a comfort to his Church for his owne glorious name sake.

Are these then the Catholikes of these daies, & is this that holy Father of Rome, out of whose head such monstrus and hydeous practises are forged? and call ye this (ye Papists) the holy Catholike Romane faith, that bringeth forth such vngodly fruites, olde heathenish Rome would haue beene ashamed of such dealings. They might haue remembred, how C. Fabricius, when Pyrrhus physition sent him word by a letter, that he would, if he thought good, poison the said Pyrrhus, that noble captaine discouered the treason to Pyrrhus, who caused his Physitian to be hanged. This Fabricius had before refused great summes of gold sent him from Pyrrhus, of whome Seneca thus writeth, *Eiusdem animi fuit, auro non vinci, veneno non vincere: He shewed the same minde, both not to be ouercome with gold nor yet to ouercome with poison.* So vnlike our Romanists now, are to these auncient Romanes. Fabricius would not accept of the Physitians offered seruice to poison his master: the popelings corrupted Lopez physitian to the Queenes houshold, with great summes to poison her Maiestie. He reuealed a conspiracie against an enemie: the other doe not onely conceale, but contriue conspiracies against the Prince. And he did this to a violent and professed enemie, that with all hostilitie had inuaded the confines of Rome, and made a great slaughter of the Romanes before; but, they haue offered this hard measure to a peaceable Prince, that till sho was iustly prouoked by their wrongs offended none, but onely defended her selfe and her people. And as this newe generation of pretended Catholikes, and Christian Romanists, hath degenerated from the auncient Romanes, yet beeing idolatrous heathen; so herein they doe farre exceed the barbarous Mahumetans the Turkes. For it is a rare thing amongst them to heare of insurrections, mutinies, or rebellions, much lesse of any confederacie of coniuration against the life of the Prince. These that hold of Peter and Paul, who they say, were founders of the Romish Church, how vnlike are they vnto them in their profession and practise? Paul excused himselfe, because hee had vnwittingly called the high Priest *painted wall*, Act. 23. but Papists doe iustifie, not their reuilings onely, but rebellions against the highest powers on earth. Peter saith, *Submit your selues to all manner of ordinance of man, for the Lords sake, as to Kings, to superiours, and to other gouernours*, 1. Pet. 3. 13. 14. But these Petrians follow not Peters steps, but in stead of submitting, they seek to subdue Princes. Much vnlike be they to Dauid, whose heart smote him, *because he had cut off the lapp of Sauls garment*: but their heart is not touched, for seeking to cut off the life of Princes. So that as Agis made answer to an euill man, asking, *Quis Spartanorum optimus, Who was the best of the Spartans?* answered, *Qui tui dissimillimus: hee that is vnlikest thee*: euen so it may be answered concerning the Romanists, that he is the best Catholike that is most vnlike them.

Epist. 120.

Plutar. Apoth.

But now whereas the Popes champions doe faile in these disloyall and trayterous enterprizes, there is a third engine which they put in vre, and that is Flattery, and hypocrisie, when vnder the pretence of friendship & profession of obedience, they

The flattery & faire shewes of Romanists.

they worke mischiefe. Like as Ioab making shew of friendship to Abner, taking him aside, as if he would speake with him peaceably, smote him that he died, 2.Sam 3.27. And as Ismael slewe Gedaliah, who eating bread with him as his friend, rose vp and slew him, Ier.41.1. As Iudas betrayed our Saiour with a kisse; so, this is a new Popish tricke, that where neither open violence and tyrannie preuaileth, nor secret practising, and vnfaithfull treacherie taketh place, there by deceitfull subtiltie they thinke to make a way. Thus was that great slaughter of Protestants in Fraunce, contriued, *Ann.* 1572. vnder pretence of solemnizing the marriage betweene the King of Nauarre, and the king of France his sister. Thus the Admirall with a great sort of most worthy men beside, whome they could not ouercome by force, were ouerthrowne by faire promises, and a vaine hope and expectation of peace: that like as Absaloms sheep-shearing feast was made a snare to intrappe his brother Amnon, 2.Sam.13.29. so this marriage feast and princely solemnitie, was but a stale to draw the protestãts into their nets. And as Annibal is reported to haue said thus of the Romane captaines Fabius and Marcellus, whereof the one wrought by pollicie, the other by force: *Magis se à non pugnante Fabio, quam à pugnante Marcello, sibi metuere*: that he was more afraid of Fabius not fighting, then of Marcellus fighting: So the sequele of this enterprize shewed, that the Papists are more to be feared feasting then fighting in the field. The like deuise hath beene set afoot in England, when as, to the intent to make the late Queenes Maiestie and the Cousel secure in that behalfe, they set forth a book, declaring it to be vnlawfull to conspire her Highnes death, which yet notwithstanding since the comming forth of that book, was often attempted, as all the world knoweth, but to their shame and confusion, thankes be giuen to God. And not long since there is broken forth a fire of dissention, kindled between the Seminarie Priests and Iesuits, (or Iebusites, if you please, as our learned countriman calleth them, some other Esauits, some Suits, all fitter names then that they would be called by: if you will Iudasites, for they imitate Iudas, and not Iesus) wherein the Priests do deepely charge the other sect, as principall or accessarie in the conspiracies attempted formerly against her Maiesty, and do cleare themselues as good and faithful subiects. The scope of which their invention is this, that they may attaine greater libertie, and so may corrupt and peruert the subiect more freely; in that they protest they are good subiects, and seem to wish well to the state, and condemn the other as turbulent practisers against it; wee mislike not their words, but we feare their deeds: as Augustin well saith, *Non accuso verba, tanquam vasa preciosa, sed vinum quod illis propinatur ab ebriosis doctoribus: I accuse not the words, as precious vessels, but the wine that in them is offered to vs, by these drunken teachers.* Now seeing I am fallen into mention of this matter, I will briefly lay open the deceit, that is like to maske vnder the vizzard of this dissention. True it is, that these Popish sectaries, Priests, and Iebusites, the Pharisies and Sadduces of these dates, are bitterly fallen out among themselues; neither is it a formall or deuised contension, as some haue imagined, but a verie materiall and reall diuision among them: kindled secretly a long time afore it brake forth into these open flames. Which beeing espied by the vigilant eye of some worthie persons, was suffered to flame forth, as it doth, that other men seeing the same might keep it from their own houses, though it burne a while where it beganne. And here by the way, I cannot passe ouer with silence some forward affections, that take vpon them for to censure the proceedings of the state herein: as though it were not safe that such daungerous stuffe, as the Quodlibets, and other such bookes doe containe, should be published. Wherein (as to me it seemeth) they take a preposterous course. For the magistrate is not to giue a reason of his doings to euery one: neither should we rashly enter into their secrets. The wiseman saith, *The heauen in height, and the earth in deepenesse, and the kings heart, can no man search out*, Prou. 25.3. So that the counsel of the magistrate is as a great depth, that is not by euery one to be sounded. It is said, that while Alexander was reading a letter of secrets, he suffered his friend Ephestion to look on, but when he had done, with his ring he sealed his lips, by that ceremonie inioyning him silence. And Ecclesiast. saith, *If thou hast heard a word, let it*

Plutar.apoth.

Fulk in epist. Iude, v.8.

Southiffe.

The secrets of Magistrates not curiously to be searched.

Plutar.apoth.

it die with thee, it will not burst thee, ch.19.10. So should we neither be inquisitiue to know, nor knowing, discouer the secrets of state: but as the Apostle biddeth, wee should pray for Kings and Magistrates, that God would direct their counsells; not prate or talke our pleasure of them, to preiudice their proceedings. Wherefore, til such time as it shall seeme good to the state, to haue those Popish bookes more fully answered, I wil set downe some aduertisements for the satisfaction of the reader concerning the foresaid dissentions.

1. Whereas the Priests do lay all the blame vpon their fellow Iesuites as authors and contriuers of all the treacherous plots against his Maiestie and the state, they cannot iustifie themselues. For it is certen, that Priests as well as Iesuites, haue had their hand in many of the said conspiracies, as Morton, Allin, Hall, Ballard, Gifford were Priests and not Iesuites. The first, the instrument of the commotion in the North: the second a continuall practiser against the state: the third, incited Arden, and Somerfield: the fourth, Babington and his fellowes: the last, prouoked Sauadge, Williams, Yorke, to take in hand their wretched enterprize. It may bee that all Priests are not treacherously bent, but yet we see, they cannot cleare euery one of their profession. They haue beene both verie dangerous, and so are to be held stil. Me thinke then, their fellowes may verie well say vnto them, as Hierome said to Ruffinus, though the case be not alike, *Quid vulneribus tuis prodest, si ego fuero vulneratus? an solacium percussi est amicum socium videre morientem? What doth it helpe thy wounds, if I be wounded? Is it a comfort to him that is smitten to see his friend die with him?* Dissention betweene Priests and Iesuites.

Secondly, they affirme and mainetaine this position, that notwithstanding they doe depend vpon the Pope for their faith, yet they may be and are good subiects to the Kings Highnesse, which is a very false ground. 1. Because they giue the Pope preheminence before the Prince, and authoritie to excommunicate. 2. They allowe appeales to be made to Rome, which is contrarie to the lawes of this land. 3. They make the Pope cheise in all spirituall causes, and so doe maime the office of a Prince. 4. They count all these Martyrs, which haue beene executed for treason, which is a great slaunder to the state. 5. They commend Cardinall Allen, D. Gifford with others, which were known to be sworne enemies to the State. 6. They giue aide and maintenance to the Seminaries, and societie of Iudasites, Iesuites I would say, which is no good subiects part to foster enemies to their country. Wherfore I conclude vpon these reasons, that a professed and absolute Papist, Priest, Iesuite, pope catholike, lay, regular or secular, can be no good subiect, though hee may be no traytor. And if the King had no better subiects then such, his Maiestie were ill bestead. And if the commonwealth had no better sheild to defend it selfe, it might deceiue them, as Brasidas the Lacedemonian beeing wounded through his sheild said, *Prodente me clypeo vulneratus: I was wounded my sheild betraying me.* The dangerous positions of popish Priests. Plutarch.

Thirdly, whereas a question is mooued by the Popish Priests, which of them, or the other faction are likest to the Puritans, and it is resolued, that the sect of the Iesuites commeth neerer to them, though not so absurd in doctrine, nor yet so malitious against either Church or common wealth: neither yet are they such grosse heads, but much finer wits then the Puritans: for these are their owne words. Let it here be considered, that if by the name of Puritans, they did vnderstand such busie factious heads as beeing malecontents, of a couetous and greedie minde, seeke the hauocke and spoile of the Church, not in deed nor in truth, touched with any conscience of religion, such as Martin Mareprelate might seeme to bee, we would not greatly stand with them for this comparison. For such a Puritan may prooue a good stocke to graffe a Papist in, as Hacket that iustly suffered for his villanies, did leape as it is reported, out of such a Puritans skinne into a Papists hide. But whereas vnder this scandalous name of Puritans, they doe gall and wound the credit of many worthie ministers of the Gospell, as Calvin, Beza, &c. and the preachers also of Scotland, and diuerse amongst vs. who otherwise, setting aside their opinion of some externall vsages of the Church, are very profitable labourers, and most loyall subiects: betweene these and the best learned of the Papists, for true religion and Puritans better subiects then Papists.

sound diuinitie, and faithfull obedience to their Prince, there is no comparison at all. First, these whome they vpbraid with the name of Puritans, doe hold soundly all points of religion, and articles of the Protestants faith, throughout, excepting onely concerning externall matters of discipline and ceremonies, which belong rather to the policie of the Church, then to faith and doctrine. And therefore, they admitting of no absurd point of Poperie, are by many degrees to be preferred, and I doubt not, but are better liked of the state. 2. Those preachers and ministers of the Gospel, neuer yet attempted any thing against the life of their Prince, as Priests and Iesuites haue done; neither (do I trust) shall it euer bee seene. They neuer conspired the death of Queene Marie, as these haue done of Q. Elizabeth. Wherefore it is a great slaunder of them to say, they seeke to pull downe kings and princes. 3. These admitte of no forren Potentate to haue power in matters Ecclesiasticall as the Popish priests doe; wherein they curbe the authoritie of Princes. 4. They perswade to obedience to their Prince, and thankefulnesse to God, for the puritie of religion professed among them. The other creepe into corners to seduce and peruert the subiects from the faith, and so consequently from due obedience vnto their Prince. 5. They communicate with the assemblies of the Church, in the word, prayers, and Sacraments: the Romanists refuse so to doe, and dissuade whom they may from our Church assembles. 6. They both in their publike and priuate prayers doe lift vp their hands for the life of our Soueraigne, and the continuance of his state; of Popish Priests it is to be doubted. For whome the Pope their head curseth, how dare they blesse? and whom he would haue cut off, is it like they desire to continue? 7. They haue beene meanes to detect the conspiracie of the common aduersarie, and are readie with all their power to doe it: popish priests vse not to reveale, but to conceale them. 8. They are bound by oath to acknowledg the Princes supream authoritie in all causes, and to renounce all forren iurisdiction: popish priests will take no such oath. 9. They acknowledge a Church here in England, and themselues to be members of it; the Popes priests count vs no Church, but hold all Protestãts heretickes, and consequently, his Maiestie (vnder whose authoritie we professe the Gospel, which they call heresie) in that number, and out of the Church. 10. Those whome they call puritan Ministers, haue both by preaching and writing, impugned the common aduersarie, as much as any, and therein haue done God good seruice in his Church. And this is the cause, if the truth were knowne, why popish priests haue such a spite at them, because they stand so much in their way, staying the spreading of their infection, by the contrary opposition of sound doctrine. And as for *grossum caput* and his fellowe, let them seeke him among themselues. I doubt not, but they whom they most scorne of the Protestants, are able to set forth from them those, which either by writing or conference shall encounter the proudest priest or Iebusite. But in truth wee disdaine this comparison, that the best Popish Priest, should match with the worst Protestant preacher, either for doctrine or obedience to his Prince. Let them the Priests and Iebusites, measure themselues with themselues, as the Apostle saith of the false teachers of Corinth; 2.Cor.10.12. We dare not make our selues of the number, nor compare our selues with them. But, as Hierome saith of the dialogue of Origen and Valentinian, so we of this contention betweene these popelings, *In quo duos Andabatas inter se digladiantes spectasse mihi videor: Me thought I see two blind sword-plaiers play together.*

Gifford præfa. 2. impudently and traiterously saith, that in England, hæresis est regio diademate ornata.

Apolog. 2. adverſ. Ruffin.

The fourth & last consideration is the scope & end of these Popish books, which is to insinuate themselues to the State, and to perswade a toleration of religion, which I trust, they shall neuer obtaine, neither is it conuenient they should vpon these reasons.

A toleration of Poperie dangerous.

1. It were not for his Maiesties safetie; for if they haue practised so against his Highnesse person, in the time of their restraint, what will they doe hauing further libertie?

2. It were not for his Maiesties honour, that hauing helde a constant course in religion more then 40. yeares, should in his sacred declining age, listen to any such motion.

3. It

3. It would be an offence to all other Protestant Princes, that the famous church and commonwealth of England should giue such an example.

4. It would breed a confusion and disquietnes in the Land, and tend to the ouerthrow and abrogation of diuers profitable lawes alreadie made against Popish practises and the masse.

5. It would be an offence to God, that a Christian Prince should suffer Idolaters, such as Romanists are, to exercise their Idolatrous worship freely. Iaacob would not suffer it to be done in his house, but buried all the Images vnder an oake, *Gen.* 35.5. much lesse is it to be permitted in a kingdome. And Eliah well said, 1. Kings, 18. 21. *How long will yee halt betweene two opinions? if the Lord be God follow him: but if Baal be, then go after him.* So to admit two contrarie religions, were to halt between two opinions.

6. The Pope in none of his Territories nor where he hath absolute iurisdiction, doth grant any libertie to Protestants, but tolerateth rather Iewes and Turkes: neither is it reason that his popelings should receiue any such toleration.

7. It would be a meanes to obdurate and harden Papists in their superstition, whereas I trust, there may be hope of them, so many as God shall call to returne to the Gospel.

8. His Maiestie hath the example of the good Kings of Iudah, for his warrant; they are commended which did expell all contrarie worships: as Asa because hee brake downe the Altars and images of strange Gods, 2. Chro. 14. 3. Iehosaphat for remooving the high places and groues, 2. Chro. 17. 6. Iosias for putting down the Chemarims that were idolatrous Priests, 2. King. 23. 5. Whereas the Scripture noteth such Kings as did not take away the high places, as Iehoash, 2. King. 11. 3. and Azariah, 2. king. 15. 4.

9. His Highnesse hath a president from the vertuous and blessed Prince Edward the 6. who notwithstanding the request of Charles the Emperour, and the instance of Bishop Cranmer, and B. Ridley, would not consent to grant to his sister the Ladie Marie, to haue masse in her house, *Fox. p. 1295. edition. 1583.*

10. Lastly, I will propound the most worthie example of the Emperour Valentinian, that when the Citie of Rome sent vnto him to restore the rytes of the Temples of the Idols, and all the consistorie beeing Christians perswaded thereunto: the Emperour alone, beeing a young man, gainsaid them, alleadging the example of his brother Gratian; *Quod pius frater eripuit, quo modo à me putatis esse reddendum, cum in eo religio lædatur, & frater: à quo se nollet pietate superari? How can I restore that which my brother tooke away? for both religion should receiue hurt, and my brother, of whome hee would not be ouercome in religion. Postulet parens Roma alia quæcunque desideret: Let my mother Rome* saith he, *aske any thing else that shee please:* but, in this request he would not yeeld. The like constancie and firme resolution, thankes be to God, hath well appeared in our late gracious Soueraigne, and the Kings Maiestie now. And so I conclude with that saying of Ambrose to Valentinian, with whom certaine dealt to haue their altars restored: *Sed hæc si iam sublata non essent, auferenda tuo imperio comprobarem. But, if they were not alreadie taken away, I would prooue that they ought to be remooued by your authoritie: much lesse being now abolished, is it fit to haue them restored.*

Ambros. in obitum Valentin.

Epist. 70. ad Valentinian.

And to these Romanists, sacrificing Priests, and others, I wish that either they would returne home againe to vs, and that God would giue them repentance, that they may know the truth, and that they come to amendment out of the snare of the deuill, of whō they are taken at his will, as S. Paul saith, 2. Tim. 2. 26. or, if they be setled and frozen in their dregs, that they would keepe them where they are, or returne to the Pope from whence they come, and trouble no more the peace of our Church. And as Flaminius said to the Achiui, which inuaded their neighbours, *Ne instar testudinum, prolato extra testam capite, se periculo exponerent: least like the torteyse, they thrusting their head beyond the shell, should offer themselues to danger.*

Plutar. Rom. apotheg.

FINIS.

CERTAINE ADVERTISments to the Reader.

FIrst, in the vnfolding and expounding this Epistle, I haue throughout obserued this course. 1. To note the doctrine. 2. Then followeth the probation by testimonie of Scripture. 3. Then the demonstration by example. 4. After that, the illustration or exornation by some similitude or comparison, likewise out of the Scripture. 5. Next the Aitiologie or confirmation by declaring the cause or reason. 6. Lastly, is adioyned the application.

Secondly, where the Apostle sheweth a double vse of the Scripture, to improoue errour of doctrine, and to correct corruption of life, 2.Tim.3.16. I haue throughout so applied euery doctrine, both to refute some errour of Poperie or other, and to reproone some faults of manners.

Thirdly, the latter part I haue enlarged more then the former, not then purposing at the beginning, to make these priuate exercises common. But since, seeing the restlesse attempts and subtill practises of the Aduersaries, that cease not to disperse their paultrie pamphlets, and lying libels: I thought good specially to addresse somewhat against them, by way of opposition: as other of our learned brethren haue done: that as I haue trauailed formerly in setting downe the Controuersies of religion, so I would assay to profit the Church in this kinde. Wherein, if my trauaile be accepted, I may be encouraged to proceed. So I commend you to the grace of God, who both giue vs wisedome to discerne the truth, and strength constantly to hold the same to the ende. Amen.

THE ANALYSIS OF THE WHOLE EPISTLE of S. IVDE. Pag. 1.

- The epistle hath three parts,
  - The *exordium* or beginning, containing
    - the inscription, which containeth
      - the persons
        - saluting, described by his
          - name: Iude.
          - calling: the seruant of Iesus Christ. } v.1.
          - kinsed: brother of Iames.
        - saluted, which are, generally all that are
          - called.
          - sanctified of God the Father. } v.1.
          - reserued to Iesus Christ.
      - the salutation it selfe, mercie and peace, &c. v.2.
    - the proposition of the whole matter of the epistle, where is set forth
      - the cause mooving to write; *it was needefull.*
      - whereof; *of the common saluation.*
      - to what ende; *to contend for the faith.* } v.3.
      - a reason of the ende; *faith once giuen*, that is, neuer to be changed.
  - The corps or bodie of the epistle, which containeth a description of hypocrites, both of their sins & iudgements, either in
    - generall, their
      - iudgement: of old ordained.
      - sinnes: which turne the grace of God into wantonnes. v.4.
    - particular, where is set forth
      - the certentie of their iudgement by
        - examples of
          - the Israelites, which were destroied for vnbeleefe and disobedience. v.5.
          - the Angels, iudged for their pride. v.6.
          - Sodome, punished for vncleannes. v.7.
        - prophecy, where is described
          - the prophet, his
            - name, Henoch.
            - age, 7. from Adam. } v.14.
          - the prophecy it selfe of the comming of Christ vnto iudgment. The
            - forme: the Lord commeth with thousands of Angels.
            - matter, subiect, v. 15.
              - to conuince of
                - wicked deedes.
                - cruell words.
              - to giue sentence and iudgement.
      - the qualitie of their sin,
        - affirmed to be
          - vncleannes. v.8.
          - despising of gouernement, enlarged by the contrary example of Michael. v.9.
          - presumption in speaking euill of things they know not, v.10. which proceedeth of enuie.
        - amplified by
          - examples of
            - Caine, for enuie.
            - Balaam, for giuing counsel to vncleannes. } v.11.
            - Chora, for contempt of Magistrates.
          - similitudes, shewing their
            - carnall lusts: spots in feasts, &c.
            - hypocrisie: by dry clouds and barren trees. } v.12,13.
            - vaine glorie: by the foaming of the sea.
            - their misery: by dimme and darke starres.
        - recapitulated and rehearsed, v.16. These are murmurers, complainers, &c.
  - Conclusion containing an
    - effectuall exhortatiō how they should behaue them toward
      - these hypocrites remembring
        - the forewarning of the Apostles. v.17,18.
        - the accomplishment. These are makers of sects: with the cause, hauing not the spirit. v. 19.
      - themselues to
        - be edified in faith, with the meanes, praier in the holy Ghost. v.20.
        - keepe themselues in loue, with the motiues thereunto, hope of eternall life. ver.21.
      - brethren either
        - weake: of them they must haue compassion, v.23.
        - obstinate: such they must saue by feare. v.22.
    - thanksgiuing
      - wherein: in giuing
        - glorie, maiestie.
        - dominion, power. } v.25.
      - to whom: to God
        - onely wise.
        - the Sauiour.
      - for what: for
        - keeping vs that we fall not.
        - presenting vs faultles in his presence. } v.24.

THE ANALYSIS OF THE W
of S. Jude. Pag

A BREIFE COMMENTARIE OR EXPOSITION *upon the Epistle of* Saint IVDE.

The I. *Section.*

BEfore I come to handle this Epistle, foure things I wil briefly touch, the Author, the occasion, the authoritie of this Epistle, the matter, argument, and parts thereof.

1. The Author, is *Iude* the Apostle, called here the *brother of Iames:* there are two called Iames, one the brother of Iohn which was beheaded by Herod, Act. 12.20. *The Sonnes of Zebedeus*, Mark. 3.17. the other was Iames the younger, *the sonne of Alpheus*, Matth. 10.3. there were of them foure brethren, Iames, Ioses, Simon, Iude: Math. 13.55. their mother was Marie, Matth. 27.56. *The wife of Cleophas*, Iohn 19.25. who was also called Alpheus, and the sister of Marie: there were two Apostles of this name; as there were two Simons, Simon Peter, and Simon Cananeus: two Iames, one of Zebedeus, the other of Alpheus: so two Iudas, one Iscariot, which betraied Christ, the other the brother of Iames: and three of these brethren, Iames, Iudas, Simon, were Apostles.

2. The occasion was this, Iude remaining after most of the Apostles, vntill the time of Domitian, some 50. yeares after Christ, and seeing the decaie of religion & manners, that some making a shew of Faith, yet gaue themselues to all voluptuous liuing, such as were the Nicolaitans mentioned, Apoc. 2. 6. the Apostle taketh occasion to write this Epistle against such carnall professors, admonishing the brethren to take heed of such.

3. Some of the authoritie of this Epistle haue seemed to doubt: both because it is compiled out of S. Peter his second Epistle, second chapter: and for that mention is made of obscure and hid matters, not mentioned in Scripture: *as of the bodie of Moses*, v.9. *of the Prophesie of Henoch*, v.14. For answer whereunto, we say first, for one Apostle to follow another in their writings doth no more derogate from them then for one Prophet to follow another: as the 36. and 37. chapters of Isay are word for word the same with the 18. and 19. Chapters of the second of the Kings: and in diuers other places, who listeth to obserue, shall finde the latter Prophets to borrowe of the former: Secondly, these writings are now perished, which the Apostle citeth, or he had them by some approoued tradition, which he allowed, as he was directed by the spirit, as Saint Paul maketh mention of Iannes and Iambres, 2. Tim. 3.8. and like mention is made of the booke of Iasar, Iud. 10.13. & Num. 21. 14. there is mentioned the booke of the battels of the Lord.

4. The parts of this Epistle are foure, 1. the title or inscription, v.1. 2. the proposition containing the matter of the whole Epistle, v.2. 3. the amplification, which comprehendeth a discription both of the sinnes of these carnall professors, and of their

The seuerall parts of this Epistle see in the table before.

their iudgements, vnto v.17.4. The conclusion containing a vehement exhortation to carefull circumspection, and heed taking: from v.17. to the end.

Vers. 1. *Iude the seruant of Iesu;*] The inscription containeth three things: the person saluting, the person saluted, the salutation in selfe, v.2.

Doctr.1. Seruant of Christ, most honourable title.

Iude, seruant:] he was also called one of Christs brethren after the flesh, Mat.13. yet he counteth this the most honourable title of all to be Christs seruant.

1. 1.Cor.7.23. It is a most excellent freedome to be the Lords seruant: 1.Tim.1. 12. *Hee put mee in his seruice.*

2. Rom.1.1. 2.Pet.1.1. Paul and Peter first name themselues *seruants*, then *Apostles*; so that the name of Seruant is more excellent: and Iames, which is called the *Lords brother*, Gal. 1.19. yet leaueth that name, and calleth himselfe *the Seruant of Christ*; Iam.1.1. The Bereheans entred into the seruice of Christ are counted honourable. Act.17.11.

3. If it were such an excellent priuiledge to be a subiect to Cæsar, a Romane, Act. 22.25. much more to be seruant to Christ.

4. I. In regard of our Masters high protection, Hebr.13.5. *Hee will neuer leaue nor forsake vs.* 2. In regard of his prouision, Luk. 15.17. *They haue bread enough:* that is, God prouideth all necessarie things for his. 3. In regard of the great reward of Gods seruice, Mat.19.18.

Error.1.

5. First, we lay open here the hypocrisie of the Pope who calleth himselfe a seruant of seruants, yet taketh vpon him to be a king of kings: who professing himselfe a seruant, doth his owne will and not his Masters, like vnto that euill seruant, which smiteth his fellowes, Mat.24.48. Secondly, we are taught, that euery man in his place should seeke to doe some acceptable seruice vnto Christ, in setting foorth his truth: that none bee vnprofitable members, as they are which spend their time in ryot and wantonnesse.

Doctr.2.

Called and sanctified.] Here are set down three parts of our iustification and incorporation into Iesus Christ, vocation by God the Father, sanctification by the holy Ghost, preseruation by Christ: so that it is in vaine to be called first, vnlesse we be sanctified, and to be sanctified vnlesse we be kept and preserued, not to loose our sanctification.

1. That it is in vaine then to be called, that is, stirred and mooned to receiue the faith, vnlesse we be sanctified. Matth.20.16. *Many are called but few are chosen*, that is, truely sanctified: Iam.1.14. it auaileth not to be so called to the faith.

2. Mark. 6. 20. Herod seemed to be called and somewhat inwardly touched, but he was not sanctified; he would not forsake his sweet sinne of incest in keeping his brothers wife. Simon Magus was baptised, and so called, Act.8. but he was not sanctified to leaue his gainefull sinne of couetousnes.

3. Like as the Israelites were called out of Egypt into the wildernesse, but there they murmured against God, & did not sanctifie him in his works.

4. Iam. 1. 22. *Deceiuing your owne selues:* that is, they think it enough to heare the word onely: another cause is forgetfulnes, v.24. The loue of the world & their owne pleasure putteth from them the desire of sanctification.

5. 1. The Papists slander vs, that say, we preaching faith destroy good works: whereas we affirme with the Apostle, that our calling is fruitlesse without sanctification. 2. Let no man content himselfe to come to heare the word, but labour to amend your liues, your drunkennes, extortion.

Error.2.

Reserued] or preserued by or to Christ, that is, that he should keepe and continue them in their holy profession.

Doctr.3.

1. They which are giuen vnto Christ, and truely called, shall be preserued to the end, Phil.1.6.

Which are kept by the power of God through faith, 1.Pet.1.5.

2. 2.Tim.4.18. *God will deliuer mee from euery euill worke, and preserue mee to his kingdome.* Like as Zach.4.9. Zerubbabel did both lay the foundation of the temple and finish the worke, so God wil establish and make perfect the worke begun in vs.

Psal.

Psal.68.28.

3. The cause of this continuance and perseuerance is not in our selues, because we are subiect to mutabilitie, and are readie to fall like water, as Reuben that lost his birthright, Gen.49.5. but the cause is in Christ that holdeth vs, Ioh.6.39.

4. This maketh against the Papists that say, faith may be lost, & that a man may fall away from his election, for Christ looseth nothing that is his, and Gods word & decree is immutable, Heb.6. 2. Seeing that many doe fall away, as Demas did, 2. Tim.4. wee should pray continually, that Iesus Christ may hold and preserue vs. Error 3.

Vers. 2. *Mercie, peace, loue be multiplied.*] Mercie from God the father in forgiuenesse of sin, peace in Christ in feeling our conscience setled, loue in the holy Ghost, in beeing more and more assured of Gods loue toward vs. Doctr.4.

1. *Multiplied*] We must endeauour to increase in the graces of Gods spirit, and in inward feeling and assurance. Phil.1.9. Col.1.30. The Apostle wisheth that they may increase and abound in all graces. Assurance of saluation.

2. 2.Cor.1.5. Saint Paul sheweth concerning himselfe, that as his sufferings increased, so his consolation much more in Christ: such an one was Marke, at the first *weake and fearefull*, Act.13.39. but afterward *strong and profitable*, 2. Tim.4.11. In this respect, Iudg. 5. last vers. the righteous are compared to the sunne that still from his rising encreaseth.

3. The cause of this increasing is shewed, 1. Cor.15.10. The grace of God in vs is not in vaine, but maketh vs abound.

4. The Papists are confuted, who thinke a man can not grow vp to assurance of saluation: seeing that the children of God may increase till they come to a perfect growth in Christ, Ephes.4.11. 2. They are reprooued, that either loose their first loue, or increase not but continue in one state. Error 4.

The 2. Section.

v.3. Here beginneth the second part of this Epistle, wherein is propounded the whole argument and matter; namely to exhort them to striue and contend for the faith: wherein we haue these foure things to consider. 1. The cause, which mooued him to write: not onely his owne desires, but the present necessitie. 2. Whereof he writeth: of the common saluation. 3. To what end; to exhort them to striue for the faith. 4. A reason of this ende: the faith, which was once giuen: once for all, that they are not to expect a new faith, but it was giuen once to continue for euer.

When I gaue all diligence, &c. it was needfull:] These two are ioyned together, as the generall and speciall causes of his writing: the generall cause, is his diligent desire to profit: the speciall, this necessarie occasion because of seducers and false brethren.

1. All which are called to be dispensers of the word, should vse all diligence in preaching of the same. 2. Tim.4.2. *Preach the word, be instant in season, out of season,* ἐυκαίρως ἀκαίρως; that is, let him take all occasion fit or vnfit, either in respect of the time, or of the opinion of the people. Doctr. 1.

2. Act. 20.7. S. Paul continued the *preaching till midnight*; *he went he through every house*, vers.20. *at all seasons*, vers. 18. S. Peter, 2. Pet.2.15. *I will endeauour always, &c.*

3. 1.Cor.4.2. As stewards and disposers of their masters goods should be faithfull, so also Ministers, which are disposers of the secrets of God: and as shepheards are diligent to know the state of the flocke. Prov.27.23.

4. 1.Cor.9.16. *Necessitie is laid vpon me, and woe is mee if I preach not the Gospel.* Ezech.33.6. God will require his blood that perisheth at the watchmans hand, if hee

hee doe not warne them.

Error.5. 5. 1. The Papists hold, that the Scriptures are not necessarie now, no more then in the Patriarks time, who liued many hundred yeares without any Scripture both before the flood and after. *Ans.* God did then teach them by visions and reuelations, and they had Prophets and Patriarks taught of God to instruct them: but now, we haue neither Prophets nor Apostles, and reuelations and visions are ceased, so that the Scripture and written word of God are now most necessarie: as here the Apostle saith, ἀναγκαῖον ἔσχον, *necesse habui*, or *it was needefull for me to write vnto you.*

2. Idle Pastours and Ministers are reprooued, who vse not this diligence to take all occasions to instruct their people, who if they loued Christ, would feed his flocke.

Ioh.21.16.

3. As the Pastours should vse all diligence to teach, so the people should be as forward and diligent to heare: *Swift to heare, slow to speake*, Iam.1.19. But now contrariwise, they are swift to speake, and to open their mouthes against the ministers of God, but exceeding dull and slow to heare Gods word: take heed also of itching eares, 2.Tim.4.3. Some are like nice and daintie persons, that take no meate vnlesse it be dressed after their owne fansie: that like any water, better then out of their owne fountaine, Pro.5.15. and other ministers better, then their own.

Doctr.2. Christ died only for the elect.

1. *Common saluation*] That there is one common way vnto saluation, whereby all, that are appointed thereunto, shal be saued. Eph.4.5. *One Lord, one faith, one baptisme.*

2. Rom.4.23. *It was not written onely for Abraham, &c.* Abraham had not a speciall way by himselfe to be saued, but the same common way with the rest. 2.Tim.4.8. S.Paul looketh for one common reward with all the faithfull.

3. Like as they which liue in one kingdome be they strangers, or homeborne, are subiect to one law, Exod.12.49. so there is one law for all that appertaine to the kingdome of Christ.

4. Act.10.34,35. *God is no accepter of persons*, to priuiledge some, & not others, *but hee that feareth God in euery nation is accepted.*

Error.6. 5. *Applicat.* 1. Against the Papists, who make this way too common, saying, Christ died verily for all, Iewes, Turkes, Infidels, for the damned as well as the Elect. Whereas the Scripture testifieth, he died onely for his sheepe, Ioh.10.11. who is the Sauiour of all men, but especially of them which beleeue, 2. Tim. 4. 10. then not of all alike.

2. Against Schismatikes, that make not this way common enough, but thinke they onely haue found out the way to heauen, as beeing holier then the rest: as those hypocrites in Isaias time, 65.5. *Which say, Stand apart, come not neare me, I am holier then thou.*

3. If it be a common saluation, none are to be ignorant of it: the igorance then of the people is reprooued, who seeke not to know the meanes of their saluation: who are like to the fool, whom the wise man speaketh of, that knoweth not the way into the citie. Eccl.10.15.

Doctr.3. Euery one must striue for the faith.

That you striue for the faith, &c.] *Doct.* It is euery mans part, according to his place and calling, to contend for the defence and maintenance of the truth, and to resist the gainsayers.

1. Pro.23.23. *Buie the truth, but sell it not:* that is, by all meanes compasse the truth, but by no meanes by thy silence or negligence betray it.

2. Christ is herein an example to vs, Ioh.18. 37. who came to be a witnesse to the truth: and S. Paul, 2.Cor.13.8. *We can doe nothing against the truth, but for the truth.* This is also the commendation of the whole Church of Ephesus, Apoc.2.2. because they sifted and examined the false Apostles, and hated the Nicolaitans.

3. Like as, Gen. 26.21. the seruants of Isaac doe striue with the Philistims for the well of water, which they had found, so for the truth and faith we ought to contend.

4. The reason is taken from the excellencie and price of faith: men will contend for

for things of great price; so we must not neglect so great saluation, *which beganne to bepreached by the Lord himselfe*, Hebr.2.3. which hath been commended vnto vs by the trauaile of the Apostles, by the blood of Martyrs. Dauid would not drinke the water, which was compassed with the perill of his captaines liues, but did powre it out vnto the Lord, 2.Sam.23. so should we not make light account of the truth, which hath been defended by the sufferings of so many martyrs.

Applicat. 1. Against the Papists, who say that the tryall of faith dependeth vpon the iudgement of the prelates of the Church: that the people must not skanne their faith, but receiue it at their hands. The Apostle here exhorteth all the brethren to *striue for the faith*: yea and the Berheans are commended, for examining the Apostles doctrine according to the Scriptures, Act.17.11. 2. This doctrine is against their carnall securitie, which make no account of the defence of the truth, but stand indifferent to euery religion, readie to be carried about with euery wind of doctrine. Eph.4.14. Error.7.

Which was once giuen to the Saints] That is, once for all, not euer to be changed or altered, and therefore this faith steadfast and vnchangeable ought to bee striued and contended for. Doct.4. Doctrine of faith vnchangeable.

1. *Doct.* That the faith of Iesus Christ, preached first by the Lord, & confirmed by the Apostles, as it is contained in their scriptures and writings, ought to be kept inviolably without change and alteration to the worlds end. For the Apostle saith, 1. Tim.6.14. *I charge thee to keepe this commaundement vnrebukeable to the appearing of the Lord Iesus.* 2. Therefore S. Paul reproueth the Galatians, for that they were so soone turned to another Gospel, Gal.1.6,7. He calleth the peruerting of the gospel of Christ, in corrupting of the doctrine of iustification by faith, with iustification by law or by workes, an other Gospel.

3. 1. Corin. 3.11. *Other foundation can no man lay.* Like as the house once builded and the foundation laid, whosoeuer will enterprize to lay a new foundation will ouerthrow the whole building: like as the law of the Medes and Persians altered not, Dan.6.8. so neither is the law of Christ changed: therefore is it called a testament, which is ratified, when men are dead, Heb.9.17.

4. Heb. 13.8. *Iesus Christ, yesterday and to day, and the same for euer.* As Christ chaungeth not, so neither his law nor Gospel.

5. *Applicat.* 1. Against the Papists, who in most of their articles haue varied from the doctrine of the Apostles: in their seauen Sacraments, in the reall presence, sacrifice of the masse, inuocation of Saints, adoration of images, purgatorie, works, traditions, like as the Pharisies had corrupted the lawe of God by their traditions, Matth.7.9. They slander vs euery yeare to invent a new faith, but we maintaine the old, aincient, Apostolike faith, we stand in the old way, Ier.6.16. 2. Wee see how dangerous a thing it is to depart from the faith once receiued; as salt that wanteth his sauour cannot be seasoned. Matth.9.50. Error.8.

The third section.

Ver.4. *Certaine men are crept in &c.*] Here beginneth the third part of this epistle, which containeth a description of the wicked hypocrites, that troubled and molested the Church, both as touching their sinne, and iust punishment. This description is either generall, as in this verse, or in particular, from hence to v. 17. Doct.1. Teaching in corners to be suspected.

This verse containeth three things, their hypocrisie, in that they are said *to creep in*, to insinuate themselues vnder a pretense and shewe of holiness: 2. the certaintie of their punishment, *being of old ordained, &c.* 3. their impietie both in their life, *turning the grace of God into wantonnes*, and as touching the faith, *they denie the Lord Iesus Christ.*

1. *Crept in*] *Doctr.* It is the fashion of hypocrits closely and secretly to insinuate themselues to corrupt the faith. 2. Tim.4.6. *Of this sort are they, which creepe into houses, &c.*

2. Matth. 23. v. 14. Such were the Pharisies, which deuoured widowes hou-

ses vnder colour of long prayer; such corner creepers were Iaazaniah and his companie, that through a secret way in the wall committed idolatrie, Ezech.8.12.

3. These are likened vnto frogges, Apoc. 16. 13. that doe craule secretly, and creepe into houses: and like the spider that maketh her web euen in kings palaces, Prou.30.28.

4. The reason of their working is alleadged, Ioh.3.20 *Because they hate the light neither will come to the light, least their deeds should be reproued.*

Error.9. 5. *Applicat.* First, against the Papists, and their Iesuits and Seminarie Priests, that lurke in corners, and secretly corrupt the faith of many: by this doe we know that they are deceitfull mockers.

Obiect. Protestants also in time of persecution did teach priuily and in secret places. *Ans.* The reason is not alike, to preach faith secretly, when it is openly impugned, and to perswade error priuily where the faith is publikely preached; againe, that faith which Protestants taught priuately, they defended publikely in dying for the same; but Papists die not for religion: further, Protestants in their priuate teaching, though they perswaded faith, yet they seduced not the hearts of the subiect from the obedience of their Prince, nor sought to bring in a forraine power as the Papists doe.

Secondly, for our instruction we are taught, to suspect all actions that are done in corners: Eph.5.12. as drunkennesse, adultery, theft, are workes of darknes, and to be auoided.

Doctr.2. Decree of Election not changed. *Of old ordained*] *Doctr.* That God from the beginning in his euerlasting decree hath appointed wicked and vngodly men to euerlasting damnation, as he hath elected some in his mercie to be heires of saluation.

1. Prou.16.4. *The wicked are made for the euill day.* Reu. 17. 8. *Whose names were not written in the book of life from the beginning.*

2. So Pharaoh was appointed of God to destruction, Exod. 9. 16. Iudas also is called the *childe of perdition*, Iohn 17. 12. who also was thereunto appointed of God.

3. Like as in an house there are vessels of honour and vessels of dishonour, 2. Tim.2.20. as Psal.60.7. Iuda is the lawgiuer, Moab a washpot: as in the administration of ciuill affaires some are appointed to honour, some liue in dishonour: Pharaoh his butler was exalted, his baker was hanged, Gen. 40. so some are elected of God, some ordained to damnation.

4. 1. The mooueing cause is Gods gratious purpose, why some are elected, some not elected. 2. The ende is to Gods glorie, Eph.2.5.6. both the efficient and final cause are expressed.

Error.10. 5. *Applic.* First this doctrine is profitable to improoue the doctrine of the Papists and Lutherans: one Pighius affirmeth, that God decreed nothing aforehand before it began to be done, contrarie to the Apostle here, who saith, *they were of old ordained.* The Lutherans affirme that the decree of election may be changed, and that one of the vessels of honour may be made a vessel of dishonour, contrary to the Apostle, who calleth the decree of God, *a sure foundation*, 2.Timoth.2.19. but if it might be changed, it is not sure.

2. This doctrine is profitable to instruction, that seeing none but the vngodly are condemned, they should endeauour to lead a godly life, so shall they be sure to escape the decree of reprobation: as S. Paul saith, concerning the ciuil Magistrate, *wilt thou be without feare of the power? do well*, Rom. 13. 3. so wilt thou be without feare of reprobation? lead a godly and vpright life, and feare to do euill.

Doctr.3. Papists turne the grace of God into wantonnesse *Turne the grace of God into wantonnesse*] *Doct.* That we should not abuse the law of libertie, and of the grace of God vnto licentiousnes.

1. Against such S. Paul writeth, Rom. 3. 8. *that did euill, that good might come thereof*; that is, would commit sinne more freely, that Gods mercie might more abound in remission of their sinnes. S. Peter also would not haue vs *to make the lawe of libertie a cloake of malitiousnesse*, 1.Pet.2.16.

2. Such were the Nicolaitanes, that beeing called to the knowledge of the Gospel,

Gospel, did teach licentious doctrine, as that it was lawfull for women to be common: these the Church of Ephesus were troubled with, Apoc.2.6. Simon Magus made baptisme a cloake of his couetousnesse, and Diotrephes of his ambition, Ioh. epist. 3.

3. As a lewd woman maketh mariage a cloake of her vitious and wanton life, Prouerbs 7.19. So doe these take libertie by their profession, to liue vngodly. And as the Israelites did abuse Manna, and the Quailes, vnto wantonnesse and excesse.

4. The reason, why we ought not to turne the grace of God into wantonnesse, is taken from the ende of our calling, Luk.1.74. *that we beeing deliuered from our enemies should serue him without feare.* As God deliuered the Israelites out of Egypt to serue him in the wildernesse.

5. *Applicat.* 1. Against the Papists, who vnder colour of religion, do challenge exemption from the ciuill Magistrate, and so, doe make their libertie a cloake as S. Peter saith: the like doe the Anabaptists, that doe vrge the libertie of the Gospell, to bring in an anarchie, and a popular communitie: likewise the Pope by pardons and indulgences giueth men license to sinne, as the Pharisies by their Corban gaue children licence to be disobedient to their Parents, Mark.7.11. 2. This doctrine is profitable to instruct; that men abuse not their holy profession vnto wantonnesse: *the grace of God teacheth vs to denie vngodly lusts*, not to liue in them, Tit. 2.12. But thou, whosoeuer thou art, that art called to the faith of Christ, if thou be a blasphemer, a drunken person, enuious, an extortioner, thou art of them that turne the grace of God into wantonnesse, makest thy belly thy God, the end of such is damnation. Phil.3.19. Error.12.

And denie God the onely Lord, and our Lord Iesus Christ] These words thus translated seeme to speake of two persons, of God the father and God the sonne, but indeede the whole sentence is to be vnderstood of Christ, who is called God, and δεσπότης, master, and κύριος, Lord: so that *Lord* here in the first place should be translated *master*: for Christ is God, in respect of his Godhead with his father: he is our master, because he hath bought vs. 2. Pet. 2.1. hee is our Lord, because by him all things are preserued, 1.Cor.8.6. Hebr.1.3. so that he is God as our creatour, Lord as our preseruer, master as our Redeemer.

Doctr. That there are two sorts of deniers of Christ, either such as in opinion detract from Christ, and publish heresies, as the Arrians denied his Godhead, the Anabaptists his humanitie: or such as denie him in their life and conuersation. Doct 4. Papists, how deniers of Christ.

1. For the first, see 2. Pet.2.1. 1.Ioh.4.3. For the second, 2.Tim.3.5. *They haue a shew of godlinesse, denying the power, &c.*

2. Of the first kind of deniers were Hymeneus and Philetus. 2.Tim.2.18. which denied the resurrection of the bodie, and so consequently denied Christs resurrection. Of the second were the Iewes, which gloried in the law, and yet in breaking the law dishonoured God, Rom.2.33.

3. They which denie Christ are as those that should haue refused to strike the posts of their doores with the blood of the Paschall Lambe, or that did eat vnleauened bread; they should be cut off: Exod.12.13.19. The striking of the blood is the profession of faith, the vnleauened bread is innocencie of life.

4. Ioh. 13.35. Christ giueth charitie as his cognizance, whereby his Disciples are knowne: they then that liue not thereafter, denie their master, and pull off his cognizance.

5. *Applicat.* 1. Against Papists, that denie the offices of Christ: his prophetical, in making their traditions equall to Scripture: regall, in setting vp another head, to make lawes to bind the conscience, namely the Pope: priestly office, in making other Mediators beside, and other satisfactorie sacrifice, as of the masse, beside his death. Error.13.

Secondly, all carnall gospellers are reprooued, who are now conuinced to denie Christ, because by the power of his death, they die not vnto sinne, Rom.6.6.

The 4. Section.

Vers. 5. *I will put you in remembrance, for as much as yee once knewe:*]Now the Apostle declareth by the examples of Gods iudgements in times past, what punishment these hypocrits also are to expect: and he produceth three principal examples: of the Israelites, the angels, and the third of Sodome and Gomorrha.

Godly conference profitable.

Doct. That it is profitable euen to put the people of God in mind of those things they alreadie knowe. 2.Pet.1.12.13. *I will stirre you vp by putting you in remembrance though ye haue knowledge.*

So also, Micah 6.5. *O my people remember Balaak, &c.* Hebr. 10.32. *Call to remembrance, &c.*

Philip. 3.1. *For you it is a sure thing:* often to recapitulate and repeate the same thing is profitable.

Like as, when a naile is driuen to the head, Ecclesiast.12.11. So is a doctrine or precept well vrged: and they are like the cleane beasts that chew the cudde, which do ruminate and meditate of the same things often.

Error.13.

Applic. First against the Papists, who allow not the people to conferre and reason together of such things as they heard, which we see notwithstanding was the practise of the Primitiue Church, Act.17.11. Secondly, we see it is an approued course both for the Minister to vse some repetition and rehearsall of that which hath bin taught, and that is a friuolous obiection, when any man saith, he heard nothing but that he knew, for it is somewhat to haue that called to his remembrance, and to be better imprinted in his mind, which he knew before. Thirdly, this Christian practise is commended, that people should confer together of those things they heare, that they be not as leaking and running vessels, Heb.2.1. It were much better for them so to doe, then to make themselues busie bodies, in pratling and talking their pleasure of others when they are met together.

Doctr.2. Doubtfulnes in faith a sinne.

The Lord, after he had deliuered, &c. destroyed them which beleeued not] By this example the Apostle sheweth, that as the Israelites, though they were deliuered out of Egypt, perished because they murmured and lusted, and brought forth no fruit of their faith: so they which seeme to be deliuered and redeemed by Christ from the bondage of sinne, shall not be saued if they lead a carnall and corrupt conuersation.

Doct. That they which liue in carnal pleasures and voluptuousnes are conuinced not to to beleeue, as the Israelites wished to returne to the fleshpots of Egypt, because they beleeued not the promises of Canaan.

Phil.3.19. *They which make their bellie their God, and mind earthly things are enemies to the crosse of Christ.* 1.Tim.5.6. *Shee that liueth in pleasure is dead.*

Luk.16.19. This was the condemnation of the rich man, his voluptuous liuing, who notwithstanding liued in the externall communitie of the faithfull, and calleth Abraham father; such an one was Herod, Mark.6.20. who made semblance of religion, yet liued in vnlawfull lust.

Saint Peter compareth such to the dog that returneth to his filthie vomit, and to the sow that returneth to the wallowing in the mire, 1. Pet. 2.22. Such are they which hauing receiued the faith do pollute it with their liues.

Heb. 10.29. Their sinne is great, because *they count the blood of the testament an vnholy thing:* that is, not able to sanctifie and clense them.

Applicat. 1. Against the Papists, in this manner: all that died in the wilderness were not vnbeleuers, and altogether incredulous; but some of them onely doubted, as Moses, Numb.20.12. *You beleeued me not*, saith the Lord, that is, they were wauering and not constant: hence we conclude, that we ought to be vndoubtedly

Error.14.

assured of our saluation: and therefore it is an erroneous assertion of the Papists, that the certaintie of faith, whereby a man is assured of saluation is presumption. 2. We see what a dangerous thing it is, by this example, for those, which haue taken vpon them the profession of faith, not to liue thereafter: as to follow adultery, idolatrie,

latrie, drunkennesse, 1. Cor. 10. 7. 11.

Ver. 6. *The Angels which kept not their first estate, or principalitie*, ἀρχὴν. *Doctr.* Here we see, that there are some good, some euil angels: 1. Tim. 5. 21. *Elect angels:* & so are there reprobate angels: but they were also created good in the beginning, but fell for their pride. Ioh. 8. 44. *He stood not in the truth.* 2. Pet. 2. 6. *The Angels that sinned.* Doctr. 4. we must be certen of our faith.

Iob. 1. 6. The good Angels are called the sonnes of God, but the euill sprit is called Sathan, an enemie. And a false spirit, 2. king. 22. 22.

His follie and pride was the cause, Iob 4. 18. The word *tahalah*, signifieth madnesse, foolishnes, praise: and Iude insinuateth as much, that they were not content with their owne state or habitation.

And therefore Nebuchadnezzar is resembled for his pride vnto Lucifer, who is called *heelill*, of the same roote, that signifieth light, Isaiah, chap. 14. v. 16. wherefore God cast him downe, and he fell like lightning, Luk. 10. 18. that is, violently and speedily.

Applicat. 1. The Manichees are here condemned, who did hold two equal beginnings, and two kingdomes, of light and darkenes: for we see that the deuill in the beginning was created good, but continued not therein.

2. Because the Apostle maketh mention only of the fall of the angels not shewing the time when, or the place from whence, or who and how many fell, wee are taught to stay our curiositie, and not to moouе needlesse questions. Yet so farre as the Scripture doth leade vs we may safely wade. 1. For the time it was in the beginning, as soone as they were created; or not long after their creation, as it is said in Iob, *he found no stedfastnesse in the Angels*, Iob 4. 18. and Ioh. 8. 44. *He was a lyer from the beginning*, that is, from the beginning; not of his owne creation, but of the world, and mans beeing: and they fell before the starres were made, Iob. 38. 7. For the children of God, that is, the Angels reioyced, gaue praise vnto God, so did the deuill neuer, nor his angels that fell. 2. They fell from their estate, that is, that perfection of glory, holines, innocencie, wherein they were created: their fall was of two sorts, the first was voluntarie and sinnfull in their wilfull apostasie, the other necessarie and penall in beeing cast downe from heauen: as the fall of man was first in his transgression then in his expulsion out of paradise: as the Apostle here saith, *that the Angels first kept not their estate*, and then *lost their habitation*, beeing depriued of their glorie. Of the fall of Angels.

The state wherein they were created according to Gods image did consist, either in holines and innocencie, or in their knowledge and power: for these are the two parts of Gods image, *knowledge*, Col. 3. 10. *holinesse, right consnesse*, Eph. 4. 25. Then like as man hath wholly lost his innocencie, which was a supernaturall gift, & his naturals, as wisedome, knowledge, are impaired, though not altogether lost: so Sathan is cleane fallne from the truth, Ioh. 8. 44. his power and knowledge remaineth, though not like to the elect angels, yet very great and incomparable in respect of mans weakenesse: and therefore the Apostle Eph. 6. 12. giueth the name of *powers, principalities, gouernours*, euen vnto wicked Angels.

3. For the third: though directly in Scripture it be not expressed, which is the greater number of Elect or reprobate spirits; yet I hold it most probable, that the number of good angels is greater: as may appeare first by these places of Scripture, Psal. 55. 18. *Many were with me.* 2. Kin. 6. 16. 2. Chr. 32. 7. *They are more that are with vs, then they that be with them:* which is to be vnderstood of the Angels and Invisible spirits. Againe, the greatest number of euill spirits, that I remember mentioned in Scripture is a legion, which contained 6000, but we read of 12. legions of angels, Matth. 26. 43. and not of legions onely, but of whole hosts, Gen. 32. 2. of thousand thousands, &c. ten thousand thousands. Dan. 7. 10. yea twentie thousand thousand, Psal. 68. 17. Whether more good or bad angels.

Applicat. 3. Further by this doctrine we are taught, to take heed to our selues that we fall not away from the first grace receiued; seeing the angels stood not, *let him that standeth, take heed lest hee fall*, 1. Cor. 10. 12. Neither is there any strength

Error.15. in mans freewill to hold him, as the Papists affirme, seeing the Angels freewil could not keep them from falling. Againe we see what a dangerous thing it is to despise gouernment, and to speake euill of those that are set ouer vs in the Lord, either in Ciuill or spiritualll matters: to which end all these examples are produced by the Apostle, as the Israelites murmured against Moses, the Angels rebelled against God, the Sodomites scorned the admonition of Lot. Men for feare of the lawe, refraine to speake euill of the Magistrate, but the tongues and stomacks of many are whetted against the Ministers, and they iudge it no fault: where as their murmurings are not against them, but against God, Exod.16.8.

The fifth section.

v.6. *He hath reserued in euerlasting chaines to the iudgement of the great day.*] *Doctr.* Whether the deuils be in the locall place of hell. That the deuill and his Angels though not yet in their full torment, are reserued, & prepared to euerlasting damnation.

Matth.25.41. *Euerlasting fire prepared for the deuill and his Angels.* Reu. 20.10. *The deuill shall be cast out.* So that by these places it appeareth, he hath not yet receiued his full punishment, nor yet is cheined in the locall place of hell, because *he ruleth in the aire*, Eph.2.2. and *he goeth about like a roaring lyon, &c.* 1.Pet.5.8. But out of hell there is no returning, Luk.16. yet he is truely said to be in hell and chained, because hee carieth about a fearefull and desperate conscience, fettered and cheined with the lively sense of Gods wrath and decree of condemnation.

Matth.8.29. The deuils desire not to be tormented before their time: that is not to be sent downe into the deep, Luk.8.31. This sheweth that they looke for vnspeakeable torment, but yet feele not the full measure of it.

As Pharaohs baker lay in fetters comfortlesse, especially after the interpretation of his dreame, and was afterward hanged and executed, Gen.40. so the deuill is now kept in chaines till the day of execution.

Reuelat. 12. 9. *The Deuill is cast out*, because to God hee is Sathan, an enemie; to his Church, *diabolus*, an accuser; and to the world a serpent, that is, a deceiuer.

Applicat. 1. Against the heresie of the Origenists, that in the end the deuils shal be saued: seeing the Scripture saith, *they are kept in euerlasting chaines.*

Error.16. 2. Against the Papists, that make diuers degrees of hell, and two of them, the *Limbus patrum*, and *Purgatorie*, they say are but for a time: here wee see the chaines of hell are euerlasting, and that there is no hell, but for euer.

3. Here is a lesson of feare and terror, that if God spared not the Angels, if they could not escape Gods iudgment, how much lesse shal men, though neuer so mighte escape?

4. A lesson of comfort, that the deuill is chained and fettered, he is able to do vs no more hurt, the the Lord permitteth: he could not without leaue hurt the swine. Mark.5.

v. 7. *Sodome and Gomorrha, and the cities about them, which in like manner, &c.*] *Doctr.* Like sinnes deserue like punishment, and partakers in euill shall bee partakers in reward. These cities were Admah and Zeboim, Deut.29.23. which perished in the flames of Sodome and Gomorrha. Reu.18.4. *Goe out of her that yee be not partakers in her sinnes, and receiue of her plagues.*

Gen.49.5. Simeon and Leui, as they were *brethren in euill*, so are they partakers in the same punishment, v.7. *they are deuided in Israel.* For Simeon had his lot vnder Iudah, Ios.19.1. and Leui was dispersed among the tribes, Obad.v.14.15. the Edomites because they did partake with the Assyrians in the destruction of Ierusalem, are partakers also of their destruction.

Eccl.9.12. Like as fishes running into the net together, are taken together, and birds in the snare; so the wicked confederating themselues shall bee enwrapped in the same iudgement of God, when it commeth.

For as it standeth with Gods iustice, that they which haue laboured together in

in Gods seruice, should bee rewarded together, Luk. 22.28. 29. so on the other side it is iust, that they which sinne together, should be punished together.

Applicat. 1. Against the Papists, who being idolatours as the Israelites were, why should they not feare the same punishment? 1. Cor. 10. 7. But they will answer, they are not such Idolatours, for they doe not worship an image, but as it hath relation to the Saint whose image it is. *Ans.* No more did the Israelites thinke that the golden calfe was the God that brought them out of Egypt, but a memoriall of him, because they did sacrifice such beasts vnto God: as it may appeare, Exod. 32. 5. *To morrow*, saith *Aaron*, *shall be an holy day laiehouah, to the Lord Iehoua.* Neither were the people so blockish to thinke, that a calfe could bring them out of Egypt, nor Aaron so wicked to worship a calfe. Error. 17. Papists Idolaters.

2. We learne, that euery man should take heed of those sinnes, which he seeth before his eies to be seuerely punished: why should hee thinke himselfe to be exempted? Nabal slaine for his couetousnesse and cruelti, 1. Sam. 25. the Israelites for their gluttonie & adulterie, the blasphemer was stoned, Levi. 24. Dathan and Abiram for their murmuring and rebellion, Numb. 16. Herod for his pride deuoured of wormes, Act. 12. why should not couetous persons, adulterous, drunkards, blasphemers, feare the same punishments?

Are set forth for examples; or, for an ensample. *Doctrin.* That Gods iudgements vpon men for sinne, are not onely executed as punishments of their wickednes, but to be ensamples to admonish others. Doctr. 3.

Proverb. 19. 25. *If thou smite a scorner the foolish will beware:* that is, the simple will bee warned by anothers punishment. Prov. 24. 32. *I considered it well, &c.*

Gen. 38. 11. Iudah prouideth for his sonne Selah by the example of Er and Onan, whome God killed for their wickednesse: but contrariwise Lamech is set forth as a prophane person, Gen. 4. 23. that would not be warned to take heede of murther by Cains example.

This example of Sodome and Gomorrha is often repeated in the Scripture, as most famous, Deut. 29. 23. Ier. 20. 16. 49. 18. Hosh. 11. 8.

Like as a visible marke was set in Caine that all men should take warning by him: Lots wife was turned into a pillar of Salt, to be a perpetuall monument to all posteritie: *vt se suo exemplo condiret, to season thee with her example*, as Augustine saith.

Psal. 111. 4. *God hath made his wonderfull works to be had in remembrance:* This is the ende why God sheweth his iudgements in the world, that other may be learned: like as the lightning and the raine falleth in the wilderness, Iob. 38. 26. and the hayle in the forrest, Isay, 32. 19. that men may take heed: as a man will correct his seruant, that his child may be warned, so God punisheth the wicked, to admonish his owne children.

Applicat. 1. Against the Papists, that keepe backe these examples from the peoples knowledge, and shut vp the Scriptures in a strange tongue, as the Pharises did shutte vp the kingdome of heauen, Matth. 23. 13. 2. Against the carnall securitie of those, which make no vse of Gods examples vpon others: but the righteous wil be admonished, Isay. 26. 9. *But the wicked will not behold the high hand of God.* See what Christ saith, Luk. 13. 4. *Vnlesse ye repent, yee shall likewise perish.* Error. 18. Scriptures not to be kept frō the people.

Vers. 7. Committed fornication, and followed strange flesh, suffer vengeance of euerlasting fire, &c. Here the Apostle sheweth some of the chiefe sinnes of Sodome, fornication, and that sinne of vncleannesse which is against nature, which yet hath the name of Sodome: such as the Apostle describeth to haue beene the sinne of the Gentiles, Rom. 1. 27. This the Apostle calleth strange flesh: other sinnes also are described, Ezech. 20. 29. pride, fulnesse of bread, idlenes, vnmercifulnes. Doctr. 4.

Doctr. These sinnes are worthy, and rewarded with euerlasting damnation. 1. Cor. 6. 9. *Neither fornicators, &c. shall inherit the kingdome of heauen*, what is their reward then? *they shall be cast into the lake of fire*, Reu. 21. 8.

The rich man, that led his life in all carnall pleasure and wantonnes, is commended

in hell flames, Luk.16. God iudged the old world for their sinnes, who now are in prison, that is, in hell, 1.Pet. 3.20.

Like as Maistrates haue here their prisons, to the which they commit offenders: as Mat.18.34. So hell is Gods prison.

The reason why God punisheth the sinnes of men with euerlasting fire and destruction is both in respect of the maiestie of God, who is offended, and his euerlasting will transgressed; as we see sinnes committed against the Prince, are most grieuously punished, 1. Sam.2. 25. as also in respect of themselues, because they haue a will to sinne euer, if they could liue euer: as Gregorie saith, *Ad iusticiam dei pertinet, vt nunquam careant supplicio, qui carere noluerunt peccato: It belongeth to Gods iustice, that they should neuer want punishment, that would neuer haue beene without sinne.* God punisheth the will as well as the acte, as hee rewardeth the will. 2. Cor.8.12.

Hell fire not onely corporal.

Applicat. 1. For the solution of certaine doubts: first, whether hell fire be a materiall or spirituall fit? *Ans.* We neither thinke the same to be onely spirituall, as Hierome imputeth to Origen, *Gehenna tormenta non ponit in supplicio, sed conscientia peccatorum:* that he thought hell torment not to consist in punishment, but in the conscience of sinners: neither is the fire corporall onely, as Augustine seemeth to be of opinion, that the Deuills may be tormented with a corporall fire: but our opinion is, that hell fire shall be both a spirituall torment to the soule, and a corporall punishment to the bodie: as it is called *the lake that burneth with fire and brimstone*, Reuel.21.8.Mark.9.46. *The worme dieth not:* there is the torment of conscience, *the fire neuer goeth out*, that is, which tormenteth the bodies.

Whether one sinne may be twice punished.

Secondly, it is obiected how it may stand with Gods iustice to punish twice for the same sinne: and so Hierome seemeth to thinke vpon these words of Nahum. 1.9. *Non consurgit tribulatio duplex: affliction shall not come twice:* that the Sodomites Egyptians, Israelites, were but temporally punished. *Answ.* 1. The Apostle saith, *The Sodomites suffer euerlasting fire:* that as they were consumed with fire and brimstone once, and that countrie remaineth yet accursed, as we may see, Deut. 29. 23. beeing now turned to the dead sea: so so they are for euer tormented in hell, their burning flames of vnnaturall lust are punished with euerlasting flames. 2. That place of the Prophet hath no such meaning, but onely, that the Lord will punish thoroughly at once, that he shall not neede to punish the second time, as Abishai saith, *Hee would not smite Saul againe*, 1.Sam.26.8. 3. Amongst men it is a very good rule not to punish twice for the same sinne where there is hope of amendement: but where they are incorrigible they may punish often; as God punished Pharao, with one plague after an other; because his heart was still hardned: Dauid was chastised but once with the death of the child, because hee repented. And as godlinesse hath the promises both of this life, and the next, 1.Timot. 4. 8. so it is iust that impietie should haue the punishment of both.

Error.29.

Thirdly, against the Papists let it be obserued that onely make the greater sinns, which they call mortall and deadly worthy of condemnation, and there are seuen of them, pride, enuie, wrath, idlenes, couetousnesse, gluttonie, lust: whereas all sinns of themselues deserue death, Rom.6.23. but in Christ both these and all other are pardonable, Ioh.1.29.

Fourthly, all Atheists are here conuinced, that beleeue no hell, who shall feele it before they beleeue it, if they take not heed: let vs then feare God, that is able to punish bodie and soule, Mat.10.28. and let vs by repentance clense our selues from these sinnes, so shall they neuer waigh vs downe to hel, 1.Cor.6.11.

The 6. Section.

Vers. 8. *Likewise these dreamers*] The Apostle proceedeth to describe the sinns of these hypocrites, hauing thus propounded the examples of Gods iudgements, & first he chargeth them with three sinnes, vncleannesse, despising of gouernment, and

& enuie in speaking euill of things they know not, v. 10. wherein they are like to the example before expressed; in vncleannesse to the Sodomites, enuie to the Angels, rebellion to the Israelites; as afterwards also he resembleth them to three or other examples, to Cain for enuie, to Balaam for vncleannes, who gaue that counsel to Balaack, to allure Israel to defile themselues, for rebellion to Core.

Dreamers ἐνυπνιαζόμενοι] They are called dreamers, not as Ioseph was called a dreamer, ἐνυπνιαστὴς. Gen. 37. 19. for his dreames were no dreames, but true visions; but they are called dreames in two respects; both in regard of their ignorance, they imagined to themselues many opinions, and erroneous doctrines; and for their sense because it is dull, as he that dreameth and sleepeth feeleth nothing, as Eccles. 5. 2. *Multitude of business causeth dreames*: and their foolish imaginations breed vaine and false opinions. Lot perceiued nothing in his sleepe. Gen. 19.

Doctr. 1. Dreamers in religion what they are.

Doctr. That we be not as dreamers or sleepers in matters of religion, either without iudgement or affection. Eph. 5. 14. *Awake thou that sleepest*, which hee expoundeth, v. 7 *to understand what the will of God is.*

Such a dreamer was Balaam, Numb. 24. 14. 15. who had his eyes shutte vp, and dreaming of his reward, went on as in a sleepe to curse Israel; such a dreamer was Nicodemus, Iohn. 3. vtterly ignorant in the matter of regeneration, as one a sleepe.

Who are like to those dreamers, Isay, 29. 8. that dreame of meate and drinke being hungrie and thirstie, and yet are not a whit fuller: so are they which feed themselues with their owne dreames and fancies.

As the heauinesse of the eies is the cause of sleepe, Mat. 26. 43. so the heauinesse or hardnesse of the heart is the cause of the slumber of the soule. Eph. 4. 18. hardnesse of heart, πώρωσις, is the cause of ignorance, Rom. 11. 7. 8. hardnes of heart the cause of the spirit of slumber, κατανύξεως.

Applicat. 1. Against the Papists whose doctrine is knowne to be fuller of fables and dreames, then any religion in the world beside: so they dreame of purgatorie fire, of Christs carnall presence in the Sacrament, their doctrine of merits, of adoration of Images, inuocation of Saints: what are they but meere dreames? 2. Against carnal professors, to whom the mysteries of religion seeme to be but dreams, as Psal. 126. 1. they thought their deliuerance to be as a dreame, and as Act. 12. 15. they thought the maide to be mad, for saying Peter was at the doore: euen such dreaming and drowsie professors of the word are many now a dales. Error. 20. Popery full of dreames.

Defile the flesh,] by fornication, & other vnlawfull lusts and vncleanes, giuing themselues to all licentiousnesse. *Doctr.* That we should not defile our bodie with vnclane lusts, with riot, excesse, but possesse them in holinesse. Doctr. 2.

1. Thess. 4. 4. *Possesse their vessels in holines*, wherein hee alludeth to the vse of the law, who vsed holy vessels for holy things, 1. Sam. 21. 5.

Such vnclane persons were the Nicolaitanes in the Church of Pergamus. Who like vnto Balaam taught the people to commit fornication: and the false prophetesse Iezabel in Thyatyra, Reuel. 2. 15. 20. We haue to mark the example of Peter, Act. 10. 14. who as he ate nothing polluted, so abstained vncleane meat, & S. Paul was vnrebukable as concerning the law, Phil. 3. 6.

Like as Moses was bid put off his shoes, Exod. 3. and the Israelites to wash their cloathes, Exod. 19. so we should keep our bodies cleane.

1. Cor. 6. 20. *Our bodies are the Temples of the spirit: he that destroyeth or polluteth Gods Temple, him will God destroye*, 1. Cor. 3. 17. *and no vncleane thing shall enter into heauen*, Reu. 21. 27.

Applicat. 1. Against the Papists, whose religious sectaries are knowne to be notorious defilers of the flesh. At the dissolution of the Abbeies, there were some found that had 6. some 7. some 10. some 20. concubines, as it may appeare in the acts & records of of the Kings visitation, at the suppression of the Abbeies, as M. Bale hath set downe in his preface to his booke, *De actis Romanorum Pontificum.* 2. This doctrine touchet well carnall professours, that make no conscience to defile themselues with adulteries, fornications, drunkennes, which make their bodies vessells Error. 21.

of

of vncleannes: doe they thinke, that such bodies shall be made vessels of honour, which they doe here in earth so defile & dishonour? for as Reuben by his vncleannes lost his birthright among his brethren, Gen.49.4. so they loose their birthright in heauen.

Doctr. 3. *Despise gouernment:*] They do not onely speake euill of the person of the gouernours, as it followeth afterward, but doe despise and ouerthrow the rule and order of gouernment it selfe.

Doctrine. That gouernment is necessarie, and to be honoured, and that they which thinke otherwise, are in a great errour, and lead with an erroneous spirit.

Isay.34.12. *The nobles shall call to the kingdome, and there shall be none:* the Prophet sheweth what a miserable state they are in, which haue no gouernour.

Such an one was Ismael, Gen.16.12. a wild man, vnder no gouernment, *his hand against every man, and every mans hand against him.* Againe this was the state of the Israelites, Iudg. 21.25. *Every man did what seemed good in his owne eyes, there beeing no king.*

Like as when the hedge is taken away from the vineyard, Isa.5.4. so is it where no gouernment is, like as a widow bereft of her husband. Isa.47.9.

1. Cor.14.33. Because *God is the author of peace and order, not of confusion:* therefore it is Gods will and ordinance that there should be rule among them.

Error.21. Papists despisers of gouernment. *Applic.* 1. Against despisers of gouernment either in general, as the Anabaptists and Libertines, that would haue no Magistrates among Christians; or in part, as the Papists, that denie Princes to haue authoritie either in Ecclesiasticall causes, or ouer Ecclesiasticall persons; the Bishop of Rome hath trod vpon Emperors necks, made them to kisse his foot, to hold his stirrop, to lead his horse by the bridle: what is this else but to despise gouernment?

2. They are reproued, which doe wilfully and stubburnly resist and transgresse the good lawes and constitutions of Princes, made for their owne good: *they must be obeyed for conscience sake,* Rom.13.5. As, where good lawes are made against vsurie, extortion, theft, prophanation of the Lords day, negligence in resorting to diuine seruice; to be carelesse in these things and the like, is a contempt of Gods ordinance, namely the authoritie of the Magistrate.

Doctr.4. Princes not to be railed vpon. *Speake euill or blasphame them in dignitie*] *Doctr.* As it is one sinne to despise or disobey authoritie, so it is an other, to reuile their persons. Exod.22.28. *Thou shalt not raile vpon the Iudges.*

Shemei cursed Dauid, 2.Sam.16. we see his reward for it, 1.King.39.46. S. Paul excuseth himselfe for calling the high priest *painted wall.* Act.23.4.

Prou.26.27. Hee that speaketh euill of the Prince, *is as hee that diggeth a pit, or rolleth a stone: it shall returne vpon him.*

One reason to moue vs to take heede of this euill is, because they murmure against God, which doe open their mouth against the Magistrate. Exod. 16.8. An other, Prou.10.20. because the Lord by secret means and speeedily will bring it to light: as we haue seene experience, that they, which haue spoken words euen in their bed chamber against the Prince haue beene disclosed.

Error.22. 1. We may see what spirit the Papists are of, who in their writings doe rayle of our late Prince, and the Pope accursed her, as Shemei did Dauid, but God hath turned it into a blessing, as Dauid saith, 2.Sam. 16.12. 2. We are taught, that we should not onely refraine our words, yea thoughts, from speaking and thinking euill; but on the contrarie, it is our part to pray for kings and princes, 1.Tim.2.1. *First of all for kings, &c.*

The 7. Section.

Vers. 9. *Michael the Archangel, &c.*] First I will briefly open the sence & meaning of this verse, and then descend to the particular doctrines.

I find

I finde two speciall expositions of these words; one is, that Michael one of the principall Angels, designed of God to be a speciall agent in the affaires of his Church, did striue against and resist the deuil, which would haue brought the bodie of Moses to light, and so haue put a stumbling blocke before the Israelites, to cause them to commit idolatrie, as Balaam gaue wicked counsell to Balaack, Numb. 25. The other exposition is, that Michael is here vnderstood to be Christ, as it may appeare, Zach. 3. 2. where he is called Iehous, and there the very same words are vsed, *the Lord rebuke thee Satan.* And by the bodie of Moses some vnderstand the people of the Iewes, whose returne out of captiuitie Sathan hindred. Some the Gospell; which is the bodie the lawe beeing the shadowe: some coniecture, that Moses was mistaken for Iosua the high priest, as *Beza*, but he doth not much stand vpon it.

Michael the Archangel vnderstood to be Christ.

These two expositions in part I receiue, in part I refuse: from the latter I take the first, that Michael is here to be vnderstood to be Christ: from the first I take the latter part, that I had rather here vnderstand the bodie of Moses, after the literall sense.

The reasons of the first are these: 1. because wheresoeuer else in Scripture we finde mention made of Michael Christ is implied: as Dan. 10. 13. 21. *Michael your Prince*; but there is no Prince of Gods people but Christ: Revel. 12. 7. 10. Michael is expounded to be Christ. 2. The word it selfe, being interpreted, *qui est par deo, who is like vnto God*, best agreeth vnto Christ. 3. This Angel that did burie Moses bodie, that the people should not make an Idoll of it, was the same Angel, that was the protector, and conductour of the Israelites, which was Christ, Exod. 32. 21. in whom Gods name was, which was also Iacobs angel, Genes. 48. 16. 4. Because in Zacharie the same forme of words is vsed, translated by the Septuagint. ἐπιτιμήσαι κύριος ἐν σοί: *increpet te deus, Iignar Iehoua beca: The Lord rebuke thee.* This Angel is called Iehova, Zach. 3. 1, 2.

Now I thinke it more proper to vnderstand Moses bodie literally, because, it is without any wresting or racked sense, and more agreeable to the storie, Deu. 34. 6.

Moses bodie how to be taken.

The obiections made against this sense are three: two against the first part, one against the latter.

1. Because Saint Peter speaketh of angels properly, that they *giue no railing iudgment*, 2. Pet. 2. 11.

Answ. 1. Saint Peter speaketh not altogether of the same case: for there the Angels raile not against the maistrates of the earth, here Michael doth not against the Deuil.

2. They may both very well agree; Iude speaketh of Michael himselfe, Peter of Michaels Angels, that follow the example of their prince.

Obiect. 2. But the word here vsed is, οὐκ ἐτόλμησεν, he durst not, how can this be spoken of Christ who is equall vnto God and feareth none?

Answ. 1. Christ is to be considered as our mediatour both God and man, and in this respect he is *minor patre lesse then his father*: and the Apostle doubteth not to ascribe vnto him εὐλαβείαν, *feare*, Hebre. 5. 7. and ὑποταγήσεται, hee shall be subiect to his Father, 1. Corint. 15. 18. either of these is as much as οὐκ ἐτόλμησεν, *hee durst not.*

2. We say this word may be otherwise translated, by this word *sustineo, to sustaine or beare*: as Rom. 5. 7. *One dare or will endure to die for a good man*: τολμᾷ ἀποθανεῖν: *mori sustineat*, as master Beza expoundeth: so that the sense may be this; Michael durst not, or would not endure to giue railing sentence, &c.

3. *Obiect.* The greatest matter obiected against this sense is, for that this storie of Michaels contending with the deuill about the bodie of Moses is not found in Scripture.

Answ. 1. It is like that some historicall books of Scripture are perished, as that Iosu. 10. 13. out of the which the Apostle had this storie, as S. Paul that of Iannes & Iambres, 2. Tim. 3. 8. and yet the Scripture remaining is sufficient. 2. Or it may be affir-

affirmed, that these stories were preserued in the Church by faithfull traditione neither will it follow, this beeing allowed, that Popish traditions are to be admitted. Traditions we absolutely condemne not, but receiue them with these three conditions. 1. That they be traditions historicall, not doctrinall, as this of Moses bodie: for the Scripture containeth all sufficiencie of doctrine. 2. They must be consonant and agreeable to the Scriptures, as this is to that place, Zach.3.2. 3. There must be an apparant certentie and euidence of them, as there was of this, the Apostles being directed by Gods spirit, beeing able to iudge, of true and forged traditions. Wherfore this is no warrant at all, for popish traditions, which are of doctrine, repugnant to Scripture, and fabulous and vncerten.

Error. 23.

What traditions may be receiued.

Now hauing laid open the sense, I come to the doctrine.

1. Doctr.

Archangell] Though Christ be here vnderstood to be this Archangel, who is also called *the Angell of the couenant*, Mal. 3.2. *and a mightie Angel*, Reuel. 10. 1. yet this name Archangel, which signifieth the first or chiefe angel, sheweth that among the angels and blessed spirits there are diuers degrees and orders.

Colos.1.16. The diuers names of thrones, dominions, principalities, powers, shew diuers degrees: for they are not idle names, 1.Thess. 4.16. *Christ shall descend with the voice of the Archangell*, who shall be appointed as a chiefe Minister to summon the world, and call the elect together.

Luk.2.9. One angel as the chiefe doth the message to the angels, the residue called heauenly soldiers, doe sing the song. ver.13.

For like as there is a difference of glorie among the starres, 1.Cor.15.41. and as there were diuers degrees in the Leuitical priesthood, which was a patterne of heauenly things; so it is among the angels.

Heb.8.5.

Psal.148.2. *Laudate eum omnes angeli, omnes exercitus .i. varietas ordinum: Praise him all his angels and armies*; that this varietie of orders as in an armie, doth more set forth the praise of God.

1. We condemne the curiositie of the Papists, who haue found out nine orders of Angels: *principalities, powers, dominions, thrones*, Colos.1.16. *mights*, Ephes.1.12. *Seraphim, Cherubim, Angels, Arkeangels*: all these names we confesse to be found in Scripture: but to distinguish these into their rankes and orders, as they take vpon them to make three orders, is too great curiositie: in so doing *they vnderstand not what they speake, nor whereof they affirme*, as the Apostle saith, 1.Tim.1.7.

Error.24.

2. As there are degrees among the Angels, so shall there be among the elect: for we shall be as the Angels, Matth.22.30. There is a Prophets reward, and a Disciples reward. Matth.10.41. *Many mansions in Gods house*, Iohn. 14.2. as in the Arke were three lofts one aboue another. This ought to pricke vs forward to godly emulation: that we should striue one to outstrip an other in goodnes, as they which run in a race. 1.Cor.9.24.

Degrees amōg the Angels.

Striuing against the deuill, &c.]

Doct. 2.

Doctr. As in this one particular in not suffering Moses bodie to come to light: so at all other times there is a continuall strife & opposition between Christ and his angels, and the Deuil and his.

Reuel.12.7. Rom.16.20. *The God of peace shall tread, &c.* which sheweth a resistance in Sathan, that he is not at the first troden downe.

Dan.10.13. Michael with the good Angels striue against the Prince of Persia, a chiefe minister of Sathan. Luk.22.31,32. Christ striueth against Satan in vpholding Peters faith.

Therefore is Sathan compared to the lightning, Luk. 10. 18. which at the first rumbleth, and resisteth in the cloudes, but at the length violently breaketh foorth: like as Moses Serpents deuoured the Sorcerers Serpents which stroue against his.

Gen.3.15. The reason of this strife is that enmitie, which is betweene the seede of the woman and the seed of the Serpent. Because Sathan goeth about to destroy the children of God, Michael taketh our part against the dragon that is readie to deuoure the child. Reuel.12.

Applicat.

Applic. 1. We see then the cause why Papists hate Protestants, Atheists and prophane persons such as are religious, because darknes is an enemie to light: the children of the flesh persecute them after the spirit, Gal.4. Error.25.

2. We are encouraged manfully to stand out against Sathan, and his Ministers, Papists, Atheists, carnall worldly men, because Christ fighteth with vs: and *if God be on our side, who can be against vs?* Rom.8.31.

Durst not blame him with cursed speaking:] or giue him the iudgement of blasphemie, κρίσιν βλασφημίας: *but said the Lord rebuke thee*] Doct.3.

Doctr. Such a moderation should be kept in all reprehension, that we raile not, neither reuile the most wicked that are in authoritie: as Michael raileth not of the deuil; neither to seeke to reuenge our selues by railing speech, but refer the reuenge to God. Prou.20.22. *Say not I will recompence euill, that is either by word or deed: but waite vpon God, &c.*

1.Kin.22.20. The angels reuile not Ahab: c.21.20. Elish calleth not Ahab enemie againe, as the king had reuiled him, but denounceth Gods iudgements.

Eccl.10.8,9. Like as he that remooueth an hedge shal be bitten of a serpent, or that remooueth stones disorderly, &c. or that heweth wood with a blunt toole; so are they that vnaduisedly seeke their owne reuenge.

The reason is, because they take Gods office into their hand, Ier. 51. 36. I will maintaine thy cause, and take vengeance for thee, &c.

Applicat. 1. We may see how contrarie the practise of the Church of Rome is, that doe not onely raile and reuile Princes in their vncharitable writings, but also take vpon them to reuenge themselues by trecherous conspiracies. 2. We are taught to qualifie our spirits, both in publike and priuate wrongs, and to depend on God; as Ierem.11.20. Let me see thy vengeance vpon them, for to thee haue I opened my cause. Error.26. No conspiracie against princes.

The 8. Section.

Vers. 10. *These speake euill of those things they know not*] Here is the third sinne which these hypocrites are detected of: their presumption in speaking euill of such things as they doe not vnderstand, and their bruitish abusing of that knowledge they haue.

Doctr. That men ought not to presume beyond their skill, nor to censure where they haue no sense, nor to speake euill of that they cannot discerne. So the Apostle saith of some, 1.Tim.1.7. *They would be doctours of the law but vnderstand not what they speake, nor whereof they affirme.* So the wiseman saith, Pro.18.13. *He that answereth a matter before he heare it, it is a folly and a shame vnto him.* Doctr.

Such were those high Priests and Pharisies that spake euill of Christ, and of his doctrine and works, not knowing what he had done, and therefore are worthily rebuked of Nicodemus, Ioh.7.51. such was that false prophetesse Iezabel, and her fellowes that troubled the church of Thyatira, who professed deepe knowledg being ignorant, which is therefore called the deepnes *of Sathan*, Reu.2.20,24.

For like as he that hasteth with his feet, not hauing considered his way, stumbleth and falleth, so *the mind without knowledge is not good*, Prou. 19.2. that is, erreth and is deceiued: and therefore the Preacher saith, *that the wise mans heart is vpon his right hand, the fooles vpon his left*, Eccl. 10.2. that is, the heart and affections of the one is grounded vpon a right knowledge and iudgement, the others is rash and vnconsiderate, the Apostle sheweth the reason, 1.Pet.4.4. *They speak euill of you, because ye run not with them to the same excesse and riot:* when as either the men, or their doctrin is not fitting their corrupt humor, they blaspheme both.

We see then the cause first why Papists speake euill of the profession of the Gospel, of the doctrine of iustification by faith, calling it an enemie to good workes; of assurance of saluation, tearming it presumption; and of predestination, naming it a doctrine of desperation, and of such like holy doctrines, they do speake blasphemously: they herein speake euill of those things they know not. So doe all Error.27. Papists speake euill of things they know not.

Atheists that *open their mouthes against heauen*, Psal.73.9. deriding the holy mysteries of the incarnation of Christ, of the resurrection of the bodie, of the Trinitie, of the day of iudgement, these also speake euill of that they know not. Here also are they reproued, who are readie to speake euill of Magistrates and Ministers especially, whom they knowe not; being carried onely with false rumors and reports, as Shemei falsly chargeth Dauid with the blood of Sauls house, 2.Sam.16.8.

Naturall knowledge abused. Doctr.2.

ver.10. *Those things which they know naturally, &c. as beasts without reason, they therein corrupt themselues:*] That is, whereas God hath giuen vnto euery man a certain light of nature to be some guide vnto him, these as bruit beasts, are lead onely with a sensuall appetite, as though they had no such light of reason at all.

S. Peter to the like purpose saith, 2.Pet.2.12. *As bruit beasts, led with sensualitie, and made to be taken:* that is, as bruit beasts hauing no reason to guide themselues, following their raging appetite, are made a pray; so these, through their corrupt lusts, fall into the snare of the deuil. So S. Paul speaketh of the Gentiles, Rom. 1. 18. that they did *withhold the truth in vnrighteousnesse*, that is, suppressed the light of truth in them, by their owne vnrighteousnes.

Such were the Sodomites, Gen.19. which left the naturall vse of the woman, & turned it into that which is against nature, Rom.1.27. and did burne with vnnaturall lusts. Such also were the Iewes, that hauing this naturall light, did not acknowledge God their creator, Ioh.1.9.10.

S. Peter compareth such to the dog, *which returneth to his vomit*, and to the *sow which goeth againe to her wallowing in the mire*. 2.Pet.2.22. The reason hereof S. Paul sheweth, Rom.1.21.26. because *when they knew God, they did not glorifie him as God: God gaue them vp to vile affections:* that is, the abusing of their naturall knowledge doth worke in them these beastly corruptions.

Error.28. Idolatry against the light of nature.

First then this text may be applied against the Papists, who doe corrupt themselues in their grosse idolatrie, euen against the light of nature, as the Apostle sheweth of the Gentiles, to whom *the eternall power and Godhead being manifest in the creatures*, they notwithstanding *turned the glorie of the incorruptible God into the similitude of the image of a corruptible man*, v. 23. and so doe the Papists. And whereas they say they worship no idols but images, the Apostle here condemneth the images of the heathen: for he vseth the word εἰκὼν, which signifieth an image, not an idol.

Secondly, all carnall Gospelers, that giue themselues to gluttonie, drunkennes, adulterie, wantonnes, are reproued: for euen these are sinnes against nature: for euen Abimelech by the instinct of nature knew adulterie to be vnlawfull, Gen.20. And bruit beasts, when they haue satisfied their nature, take no more: and they haue a naturall affection to prouide for their young: so haue not these, that spend vpon their belly, and suffer their wife and childrē to want, *who herein are worse then infidels*, that were but naturall men, 1.Tim.5.8.

Doct.3.

* *Whatsoeuer they know naturally*] φυσικῶς: Here it shall not be amisse briefly to shew how far this naturall knowledge doth extend it selfe: as there are three degrees of it; in naturall things: ciuill and morall duties; and spirituall.

Of the light of nature.

1. This light of nature doth teach not onely men but bruit beasts, what is naturally good, as to eate, to drinke, to sleepe, to shunne that is hurtfull to nature, Isa. 1.3. *The oxe knoweth his owner, the asse his masters crib.* But to do these things wel, and to referre them to a good ende, is a worke of grace, abone nature. 2. Nature also giueth some light of morall duties, Rom.2.14. *The Gentiles doe by nature the things contained in the law*, though not as they should. 3. The light of nature seruetb also for the knowlege of *spirituall things*, Roman. 1. 20. The Godhead and eternall power are seene in the creatures: but after a generall, confused, and vnperfect manner.

An example of natural knowledge we haue in Iabal, Gen.4.20. *who invented tents and the keeping of cattell.* Of morall duties in Pharaoh, who thought it vnlawful euen by the light of nature, to touch an other mans wife, Gen.12.18. Abimelech also being an heathen man, had some knowledge of God, when he said to Abrahā, *God*

is

in with thee in all that thou doest. Gen.21.22.

But this naturall light is imperfect and insufficient, like vnto that light, which was made at the first to distinguish the day and night before the Sunne was created, Gen.1.2. which was but a dimme and obscure light to the brightnes of the sunne: like as the cloud *on the fore part gaue light to the Israelites*, on the backe part *it was darknesse to the Egyptians*, Exod.14.20. Such difference is there betweene the light of nature and the light of grace. The reason of this naturall light S. Paul sheweth, Rom.1.20. *That the world should be left without excuse*. This light of nature is not sufficient to direct men, but to correct them, not to conduct them but to condemn them; not to iustifie them, but to testifie against them.

First, then here we reproue certaine errors of the Papists, who doubt not to affirme, that nature doth not onely afford a generall and common knowledge of the Godhead, but that it is able to bring a man to the true knowledge and worshippe of God, and that by the light of nature a man may attaine to right morall duties, and true vertuous acts. But for the first, our Sauiour sheweth, that to *know the onely very Lord, is a worke of faith*, and giuen by Christ, Ioh.17.3. And for the other, S. Paul testifieth, that *we are not able of our selues to thinke a good thought*, 2. Cor. 3.5. much lesse to produce any vertuous act. Error.291

Secondly, if notwithstanding the light of nature be able to giue some direction to discerne betweene good and euill, betweene iust things and vniust, the light of grace ought to doe much more; wherefore if Christians beeing taught of God shal come short euen in externall duties of ciuill honestie, the Gentiles shall rise vp in iudgement against them: yea I am afraid, that many of vs that do professe the name of Christ, doe not shew that example of iustnes, sobrietie, temperance, humblenes, which is to be found among the heathen: nay I am more afraid, that euen among Christians such enormous sinnes may be found, that the Gentiles would haue been ashamed of: as the Apostle vpbraideth the Corinthians, with such *fornication as is not once named among the Gentiles, that one should haue his fathers wife*, 1. Cor.5.1. so for craft, extortion, adulterie, malice, and such like, I doubt me, many Christians exceede the profane Gentiles.

The ninth section.

Ver. 10. *Woe vnto them, &c.*] The Apostle now amplifieth and enlargeth the former part, wherein he had described the great sinnes and corruptions of these deceiuers and false hypocrits, both by examples in this verse, of Cain, Balaam, Core, and by comparisons and similitudes, in the two verses following, v.12.13. In what sense the Apostle crieth Woe.

This verse hath two parts: the denouncing of a woe, and the ground thereof, which is the imitation of Cains enuie, Balaams couetousnes, Core his rebellion and schisme, which did arise of pride.

But it will be obiected here, how the Apostle hauing before made mention of Michael, that he would giue no rayling sentence against the deuill, so soone forgetteth himselfe, and pronounceth a curse against these men. *Ans.* There is great difference, when one out of his priuate corrupt affection raileth or curseth, as Shemei did Dauid, 2.Sam.16. and when one in the name of the Lord pronounceth a curse: which is no imprecation of euill, but a prediction of their iust punishment: as the prophets every where, and our Sauiour often doth crie woe against the wicked hypocrites. Wherefore there are two reasons yeilded: one by Ambrose, *Non maledicit Propheta, sed quasi medicus vult illos sanare vt de proprijs flagitijs erubescant: The Prophet curseth not, but as a Physitian he would heale them, that they may be ashamed of their sinnes.* Hierome giueth an other reason, answering vnto a cauill of wicked Porphyrie, who obiected that Peter did curse Ananias and Saphira to death: Not so (saith he) *sed dei iudicium spiritu annuntiat, vt pœna duorum hominum sit doctrina multorum: But he with a prophetical spirit doth declare Gods iudgement, that the punishing of two might be a warning to many.* And so doth the Apostle here, prophesie and foretell the fearefull end of these men, and testifie Gods iust iudgment against them. In Psal. 119. Ad Demetriadam.

The doctrine here is, that it is no idle speech or word of course, where wee doe Doct.1.

finde *Woe*, in Scripture; but it is an euident demonstration of Gods iudgement sure to follow, if no amendement goe before.

So the Lord saith by the prophet; Isa.14.24. *Surely as I haue purposed, it shall come to passe, and as I haue counsulted it shall stand.*

For like as an ouerflowing streame can not bee kept backe, so the decree of *God shall ouerflow*, Isa.10.22. and *Gods arrowes are as of a strong man*, that is expert, none shall returne in vaine. Ier.50.9.

Thus the woe of Christ pronounced ouer Corazin and Bethsaida two vnthankfull cities of Iudea, vndoubtedly was accordingly accomplished, Matth.11. and those eight woes thundred out by our Saiiour against the Scribes and Pharisies, Matth.23. answerable to those eight beatitudes, Mat.5. had their effect accordingly, for both the countrey, pollicie, and preisthood of the Iewes, was within 42. yeares destroyed.

The reason is giuen, Isa.45.23. *I haue sworne by my selfe, the word is gouen out of my mouth in righteousnesse, and shall not returne.* The certaintie then of Gods iudgements dependeth both vpon the iustnesse of them, and the strength of the oath of God, which is immutable.

Error.30. Babylonish Rome begineth to fall. Rome Babylon.

First then, we are here put in great comfort, if all the woes of Gods booke shall be fulfilled, that the destruction of Antichrist and his false Church shall certainely come to passe, and that it cannot be farre off: as it is euident in the prophesie of the Reuelation, c.16.19. *Babylon is come in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath*: and 17.16. *The ten hornes (which are ten kings) shall hate the whore and make her desolate and naked*: for God hath put into their hearts to fulfill his will: this we see in part fulfilled alreadie, that God hath turned the hearts of some Christian Princes, that before were slaues vnto the whoore of Rome, now to hate her: and other Princes must followe, and had plaied their parts ere this, but that our diffident faint and distrustfull hearts, are an hinderance. Again let all couetous persons, and oppressors, all that are mightie to drinke wine, and to powre in strong drinke, all that are wise in their owne conceit, that is, which doe despise instruction, take heede vnto themselues, and all other against whome the Scripture declareth any woe, as it doth against these, Isa.5.8. *against oppressors, against drunkards.* Isa.5.11.22. against the proud and wise in their owne eyes, v.22. for certainely how careless and secure soeuer they are, these words shall come to passe.

Doctr.2.

For they haue followed the way of Caine] Cains way was to *hate his brother because his workes were good, and his owne euill*: 1.Ioh.3.12. so then it is a grieuous sinne to hate, or enuie any man for his goodnes. This the preacher well obserued, that the *perfection of a worke is the cause of the enuie of a man against his neighbour*, Eccl.4.4.

As Ioseph was enuied of his brethren, because of that excellent gift of diuination and exponnding of dreames, Gen.37.8. and Iosuah enuied Eldad and Medad because they prophesied, whom Moses therefore reproued, Num.11.29. *Esau hated Iacob because of the blessing*, Gen.27.41.

Gen.49.23.

Therefore the Patriarks, that hated Ioseph are compared to archers, that shoot at a marke or white; so the wicked doe aime at the vertue and innocencie of the righteous. The cause of enuie in some is the corruption of nature, because as Saint Peter saith; the spirit and the flesh do one lust against another, & are contrarie each to other, Gal.5.17. In some vaine glorie breedeth enuie, because it greiueth them to be exceeded and excelled of others, as the Apostle saith: let vs not be desirous of vaine glory, prouoking one another, enuying one another.

Error.31. Why Antichrist persecuteth the Gospel.

First then we see, why the Church of God is persecuted of the Antichristian synagogue, because they enuie the profession of the true faith: they are persecuted for their righteousnesse, Matth.5.10.

Againe, let all worldly and carnall men take heed that they hate not any for their righteous and honest life, as he that sweareth, stealeth, committeth adulterie, hateth him that is not like minded: so Ahab hated the Prophet Micaiah: so Caine hated Abel: but woe is vnto them that follow the way of Cain.

And

And are cast away with the deceipt of Balaams wages:] the word signifieth to bee poured out, ἐξεχυθησαν, that is, haue giuen themselues ouer for lusts sake to follow the errour of Balaam, who for reward sake was hired by Balaack against his conscience to curse Israel, and shifted from place to place, from Baal to Sedesophim, from thence to Peor to fetch diuinations: and perceiuing that God would not suffer him to curse, Num. 24. 1. then he gaue wicked counsell to cause Balaack to set a stumbling blocke before the Israelites to entice them to commit fornication and commit idolatrie. Doctr.3. Balaams wages. Rev.2.14.

Doctr. We are taught, what an abhomination it is for lucre sake to follow euill or to be perswaded vnto it. So Moses saith, that *a gift blindeth the wise or seeing*, Exod. 23. 8. which while some haue lusted after, they haue erred from the faith, 1. Tim.6.10.

Thus Iudas was corrupted with money to betraie Christ: S. Peter calleth it the *reward of iniquitie*, Act.1.18. and as he receiued money, so Haman offered great summes to destroy the innocent Iewes, Est.3.9.

These are like to Esau, that sold his birthright for a messe of potage, so they make shipwrack of their conscience for lucre: or as Adam, that for greedines of an apple lost Paradise.

The reason S. Paul sheweth, 1.Tim.6.9. *They that will be rich fall into tentations & snares:* that is, Sathan seeing the corruption of the heart, layeth a fit bait for him, and so intangleth him in his snares.

First, then this text may bee better applyed against the Papists, and with much greater right then they force it against Protestants, as the Rhemists in their annotations vpon this place: for couetousnes is the very ground of Poperie: their doctrine of purgatorie, merits, pilgrimages, indulgences, the Popes supremacie, are all builded vpon this foundation: yea it is notoriously known how with great summes he hath corrupted diuers to betray and murther their Princes. Error.32.

Secondly, let euery man take heed how like vnto Balaam he corrupt his conscience for desire of gaine: the merchant, buyer, seller, exequutor, iurie men and all others but let them embrace the sentence of the wise man, Pro.23.23. *Buy the truth but sell it not.*

And perish in the gainsaying of Core.] that is, they despise gouernment, and resist those which are in authoritie, as Core, Dathan, and Abiram, whom the earth swallowed vp, Numb.16. Doctr.4.

Doctr. That God will not suffer them to goe vnpunished that doe make a rent of schisme in the Church in resisting lawfull authoritie. We must take heed of schism.

So the wise man saith, *Feare God and the King, and meddle not with the seditious, for their destruction shall rise suddenly*, Prou.24.21.

Absaloms example sheweth this for the ciuill state, who for his rebellion was hanged, and Shemaiah for the ecclesiastical, who for his seditious letters against Ieremie was most worthily punished, with the vtter ruine of his posteritie, Ierem.29. ver. 25.32.

And as he that kindleth a fire, shall be compassed about with the sparks thereof, Isa.50.11. Like as Nadab and Abihu were consumed of fire, censing with strange fire before the Lord, Leu.10.1.

The reason S. Paul rendreth; they shall receiue to themselues iudgement, because they resist the ordinance of God, Rom.13.2.

First, then not the Protestants, as the Rhemists falsly charge our Church, are like vnto Core, because they are departed from the obedience of the Pope, no more then Christ and his Apostles could be charged with schisme, because they forsook the corrupt doctrine of the Scribes and Pharisies, and high Priests: but they are the followers of Core, which haue practised against the Lords annointed, our Moses, and seditiously labour to peruert the subiects from the right faith. Error.33.

Secondly, brethren let vs take heed of schismes, seditions, mutinies, neither obstinately to resist the ciuill state, nor yet wilfully to forsake the fellowshippe of the Saints, as the manner of some is, as the Apostle speaketh, Hebr.10.25. but to

yeeld our selues in all obedience to our superiours; that it may be said of vs, as of the Israelites: *Thou dedst lead thy people like sheepe by the hand of Moses and Aaron* Psal.77.20.

The 10. Section.

Vers. 12. *These are spots in your feasts of charitie, &c. without all feare feeding themselves.*]

As before the Apostle amplified this part, in describing the corruptions of these hypocrites by examples; so now he doth illustrate the same by diuers similitudes; by the first, in calling them spots in feasts, he setteth forth gluttonie; by the two next of drie cloudes and barren trees, their hypocrisie: comparing them to the foaming sea, he sheweth their vaine glorie: by the similitude of wandring starres, which are dimmed and darkened, their euerlasting miserie.

Doctr.1. We see then that this is a sure note of a carnall professour that onely seeketh his pleasure to pamper and feede his bellie, and to liue delicately.

So S. Peter saith, *they count it pleasure to liue deliciously for a season, spottes they are, and blots in feasting with you, &c.* 1.Pet.2.13. Of such also S. Paul speaketh, *whose God is their belly, whose glorie is their shame*, Phil.3.19. Such were those Israelites, which *perished hauing the flesh yet within their teeth*, Numb.11.33. Such were they in the prophet Amos time, that did eat the lambes of their flockes and calues of the stall, *and did drinke wine in bowles: but no man is sorrie for the affliction of Ioseph.* Amos. 6.6. that is, they did eate and drinke without all feare of God, or pitie to his afflicted members.

So then, like as a spotte or blemish in a comely face, so were they a disgrace to the charitable feasts of the church, which were then vsed for the cherishing of brotherly loue and releeuing of the poore. Like as the fowles *that did seaze vpon Abrahams sacrifice*, Genes.15.11. so these doe deuoure holy things, and pollute the holy feasts.

The reason is expressed by the Apostle, *They make their bellies their Gods, &c.* because they mind earthly things, Philip.3.19.

Error.34. Monkes idle bellies. First, this note may fitly be applyed against the Monks idle Epicures life in Popery, whose chiefe desire was to feed their bellies, furnish their tables, and fil their kitchins: as Erasmus wittily answered the Duke of Saxonie, asking his opinion of Luther, that he medled with two dangerous points, the Popes crowne, and the Monks bellie.

Secondly, wee are taught, not to be giuen to a gredie appetite: for such an one doth as the wiseman saith, *put a knife to his throat*, Prouerb. 23. 2. He that eateth and drinketh more then sufficeth, doth eate and drinke to his owne hurt both of bodie and soule. We should then behaue our selues at feasts, as in the presence of God: as it is said of Iethro Moses father in law, *that he did eate before God*, Exod.18. 12. and the Elders of Israel saw God, and did eate and drinke, so let vs eate and drinke, that we may see God, that we be not made vnapt to praise him, and pray to him.

Doctr.2. *Cloudes without water, corrupt trees, &c.*] The word is φθινοπωρινὰ, *pthinoporina*: which signifieth trees of autume decaying, when the fruite is gathered. By this then the Apostle setteth out their hypocrisie, that made a shewe of religion, as clouds promise water, and trees fruit, and yet yeeld none: so these promised to their sectaries great matters, both for their doctrine and life, and yet they performed neither.

Of such speaketh the Apostle, 2.Timoth.3.5.6. *Which haue a shew of godlines, yet denie the power thereof: of this sort are they, &c. which lead captiue simple women laden with sinnes, and led with diuerse lusts.*

Such were the Pharisies, Matth. 23.15. *That compasse sea and land to make a Proselyte, and when he is made he is twofold more the child of hell then your selues*: that is, there was neither true doctrine, nor holines of life to be found in their religion.

Very

Very well is the doctrine and life of such compared to the grasse in the house top, *wherewith the mower cannot fill his hand*, Psal. 129.6. and as potsheards couered with siluer, Prou. 26.23. such is the profession of hypocrites.

The reason hereof the Apostle sheweth, 2. Tim. 3.5. before rehearsed, *They haue the power of godlinesse*, contenting themselues onely with the shew thereof: for remedie whereof, S. Peter biddeth vs *to sanctifie the Lord God in our hearts*; that is, not to leaue, till we feele the power of religion within vs.

First, this doctrine laieth open the hypocrisie of Papists, and nakednes of their religion; which hath no true substance of comfort in it. For this I dare be bold to say, that a Reprobate may goe euery iotte, foote by foote, as farre as is required of a Papist: and notwithstanding the goodly promises which they make of their religion, their followers remaine still in feare, doubt, and vncertaine of saluation, and many of them the children of hell, that they may truely say vnto them, as Iob to his freinds, *Miserable comforters are you, and physitians of no value*, Iob. 13.4. Secondly we are taught, that professe the Gospel, that we be not as wells without water, or cloudes without raine, or trees without fruit, but that all, both pastour and people, doe adorne our holy profession with wholesome fruits, not ouerthrowing in practise, which we build by our profession, nor destroying by life, what we defend by learning. Error 33. No true comfort in poperie.

V. 13. *They are the raging waues of the Sea, foaming out their owne shame, &c.*] Here the Apostle toucheth their vaine glorie, that in their raging affections both ambitiously commend themselues, & maliciously despite others, which is but a reuealing of their own shame. Doct. 5.

So the Apostle saith, *Their glorie is their shame*, Phil. 3.19. S. Peter saith, *Speaking swelling words of vanitie, they beguile with wantonnes, &c.* 2. Pet. 2. 18. Such an one was proud *Diotrephes*, that praied against the Apostle *with swelling words*, Iob. epist. 3. v. 10. Such were the swelling and malicious words of the false Prophet Zidkiah, when he smote Micaiah vpon the face, saying, *When went the Spirit of the Lord from me to speake vnto thee*; 1. king. 22.24.

This similitude the Apostle taketh from the Prophet Isai. 57.20. *The wicked are like the raging sea, &c. whose waters cast vp mire and dirt*; so these by the foame of their mouthes and words, do cast vp the dirt of their hearts.

Our Sauiour Christ sheweth the reason, Mat. 12.34. *Out of the abundance of the heart the mouth speaketh*: as their heart is wicked and corrupt, so are their words.

First then this note fitly agreeth to all Popish writers, for let a view be taken of their bookes: therein shall you find cursing, rayling, proud boasting, presumptuous words, blasphemous speaches; so that their manner of style and writing doth easily bewray their enuious spirit wherewith they are pricked forwards: they call vs heretikes, reprobates, accursed, worse then Turks, with such like opprobrious termes: as also, while they defend the grossest errours of popery, as of the carnall presence, purgatory, adoration of Images, works of supererogation, and such like, they foame out their own shame. Error. 38. Papists railers.

Secondly, we are taught *euery man to gouerne his tongue*; *to refraine lying, slandering, swearing*, for what doe these else, then bewray their filthy shame, neither shall escape vnpunished; Psal. 52.4. *Thou louest all words that may destroie*, so shall God destroie thee for euer: and therefore, Proverb. 14. 3. it is sayde, that *in the lippes of fooles is a rodde of pride*; that is, his proud foolish tongue is a rod to whip himselfe.

As wandring starres, towhome is reserued the blacknes of darknes for euer.] That is, horrible and euerlasting darknes. Here then the doctrine is, that they which doe err themselues and mislead others as they delighted in darknes, so shall he punished with euerlasting darknes. Doct. 4.

This the Apostle sheweth, thus alledging out of the Psalme, *Destruction and calamitie, are in their waies, the way of peace (or truth) they haue not knowne*, Rom. 3.17. They are ouerwhelmed with destruction, because they peruerted others with their errors.

Such

Such was that great Seducer Simon Magus, to whome S. Peter saith, *Thy money perrish with thee, &c. thou hast neither part nor fellowshippe in this businesse*, Act. 8.21.

For like as wandring starres do sometime loose their light, beeing ouershadowed of the Sunne: and as falling starres, are *extinct like a torch quenched in waters*, Reuel.8.10.so are false teachers compared;and they haue the key of the bottomles pit to open it to themselues and others.Reu.9.1.

The reason is giuen by the Apostle, 1.Ioh.1.5. *God is light, and in him is no darkenesse*: therefore they which delight in error and darkenesse, can haue no accesse vnto God.

First we see the end of all Seducers and false teachers,whether Papists or others: *the deuill that deceiued, and false prophets shall be cast into the Lake of fire and brimstone.* Reu.20.10.

Secondly, neither giue you eare to false and erroneous doctrines, to be as wandring starres to wander from one doctrine to an other to your owne confusion.

The 11. Section.

Vers. 14. *And Enoch also the seauenth from Adam, prophecied of such, saying, &c.*]

The Apostle hauing first discouered and descried the sinnes and corruptions of the seducers,v.8.9.10. and then amplified the same by examples,v.11. by similitude and comparisons, v.12.13. hee returneth againe to shew the certaintie of their iudgement,which as he did first by the former examples of Gods iustice against the incredulous Israelits,v.5. the apostatat angels, v.6. the wicked cities of Sodome & Gomorra,v.7.so now he doth verifie the same by an ancient prophesie of Enoch, contained v.14.15. Where we haue to consider of the Prophet, here named to be Enoch the seauenth frō Adam,then of the prophesie,which is of Gods *finall iudgement*: both of the forme and manner thereof. *The Lord commeth with thousands:&c.* and of the matter or subiect,first God shal rebuke or conuince both of their wicked deedes, and cruell words, and then hee shall giue iudgement and sentence against them.

1.Doctr. The certaintie of the day of iudgement.

First then, seeing Enoch so long agoe, euen about foure thousand fixe hundred yeare since,prophecied of the comming of the Lord to iudgement,when as yet the world had not bin destroied by waters: we doe see the certaintie of this day of the Lord,that it shal surely come.

Thus the Prophets beleeued: *Behold*,saith Esay, *The Lord will come like fire, & his chariots like whirlwind that he may recompence his anger with wrath,and his indignation with the flame of fire, for the Lord will iudge with fire*, Esay, 66.16. Thus the Apostles preached, as S. Paul testifieth, *Behold hee will appoint a day wherein hee will iudge the world in righteousnesse*.Act.17.31

A president of this iudgement day we haue, 1.King.22.19. *I saw the Lord* (saith Michaiah) *sitte on his throne, and all the hoast stand about him on his right hand,& on his left*. And Dan.7.9. *I beheld till the thrones were set,and the auncient of daies did sit,&c.* v.10. *a fierie streame issued from before him, thousand thousands mustered before him, the iudgement was set & the bookes opened.* such shall be the comming of Christ to iudgement.

For like as the husbandman in the euening *calleth his labourers to paie them their hire*, Matth.20.8. *the master reckoneth with his seruants*, Matth.25.19. *The rich man taketh account of his steward*, Luk.16.2. so the Lord hath appointed a day of reckoning,wherein he will call all men to account.

The reason why God hath purposed a generall iudgement is grounded vpon his iustice,2.Thes.1.6. *It is iust with God to render tribulation to those which trouble you, and to you which are troubled, rest, when the Lord Iesus shall shew himselfe from heauen with his mightie Angells.*

First,

First then whereas a some take occasion to reiect the authoritie of this book, because it citeth a testimonie out of the booke of Henoch, which was Apocryphall, as Hierome testifieth: and the Papists by this, & that of Michael, v. 9. which are not found in the Canonicall scripture, doe inferre that there are many truths to be found, which are not written in the Scripture. Our answer then is this: first, that there are many Apocriphal books of obscure and vncertaine authoritie; as the Acts of Peter, the Gospell and reuelation of Peter, the Gospel to the Hebrews, the Epistle of Barnabas, the trauaile of Paul and Tecla, and such other whereof Hierome maketh mention; and among the rest, there was the booke of Henoch, cited by Origen: yet this testimonie is not alleadged out of any such obscure booke, but either deliuered by faithfull, or else extant in some booke of authoritie, which is now perished: as we read of other bookes in Scriptures now lost; *as the booke of the battels of the Lord*, cited by Moses, Numb. 21.14. *the booke of Iasher or the* righteous, Iosua. 10.13. the books of Nathan, Gad, Iddo, & other prophets mentioned in the Chronicles.

Catalog. scrip.

Catalog. scrip.

hom. 34. in num.

Secondly, our answer to the Papists is this, 1. that although some bookes of Scripture be wanting, yet these remaining are sufficient. 2. that although this prophetie of Henoch were deliuered by tradition, yet is it agreeable and consonant to Scripture, which euery where testifieth the same: this maketh not then for traditions contrarie or repugnant to Scripture, such as are their vnwritten traditions.

Error. 17. Of the prophecy of Henoch.

Thirdly, this text conuinceth Atheists, that expect no such day of iudgement: who herein are worse then some of the Heathen, who beleeued a iudgement after this life, which they say was cõmitted to the Iudges, Minos, Rhadmanthus, & Æacus: of this opinion was Plato: they erred in the manner, for God hath committed all iudgement vnto his Sonne, but they granted the thing. But it is safe for vs to stand in awe of Gods iudgement, and to be in expectation of this day, as the Apostle saith; *Knowing the terror of this day we perswade men*, 2. Cor. 5. 11. as one of the Fathers hath fitly resembled it thus, *That like as Schollers comming to render their lesson to their Master, which they had receiued, doe it not without feare: so wee should tremble to think of this daie, when wee shall giue account vnto God of all things giuen vs in charge.*

In Gorgia.

In schola sic esse accepere, & nõ reddere, aut eum cæperis redere sine metu eris plagarum? modo ergo accepimus, postea statuemur corã magistro vt rationem reddamus de omnibus quæ accepimus. Aug. Psa. 91. Doct. 2.

Behold the Lord commeth with thousands of Saints, &c. for with his holy thousands: that is, the holy Angels with their royall host shall accompanie our Lord Christ to iudgement, and his holy Saints also shall waite and attend vpon him being estsones at his comming receiued vp to glorie.

We see then the prerogatiue of the Saints, that they shall not stand like malefactours at the barre, before the tribunall seate of Christ, to be iudged with the wicked, but shall presently receiue honour, in the sight of those which are damned. This is that which S. Paul saith, that they *shall be caught vp in the cloudes, and meete Christ in the aire.* 1. Thess. 4. 17. A president of this we haue, Reu. 14. 1. where the Lambe standeth *vpon Mount Sinai with an* 144. *thousand that were marked in the foreheads.*

Like as the virgins make hast to meete the bridegroome, Math. 25. 1. and as the eagles gather together, where the carcasse is, Math. 24. 23. so the Saints shall be forthwith gathered to Christ.

The reason is giuen by our Sauiour, Ioh. 12. 26. *Where I am there shall my minister be:* the Saints then as Christs ministers shall waite and attend vpon him.

First then by this that hath bin said, we may easily reconcile two places of Scripture, which haue much troubled the Fathers: the one, Psal. 1. 6. *The wicked shall not rise vp or stand in iudgement:* and the other, Iohn. 5. 24. *He that beleeueth shall not come into iudgement.* If neither the beleeuers nor the wicked shal come to iudgement, then it would follow that none at all should come. Hilarie therefore and Origen thinke that neither the godly faithfull, nor the wicked infidels shall be iudged, the one being cleared, the other condemned in their own conscience, but they which are, *inter impios, piosq; medii*, as in the midst between the godly and vngodly, which are in the faith & yet liue not thereafter. But S. Paul taketh away this sense, saying,

Hilar. in Psal. 1. Orig. in 3. l. Ieb.

Wee

We must all appeare before the iudgement seat of Christ. Godly, vngodly, good and bad. S. Ambrose thinketh, that the righteous only shal come into iudgement: *quia festinant innoxij ad iudicium*; because the guiltes & innocent make hast to iudgement, as not fearing it, the wicked doe tremble at it, and dare not come neare it; but the Apostle saith otherwise, that the wicked aboue all other, *shall not escape the iudgement of God*, Rom.12.3.

2.Cor.5.10. Serm.20.in Psal.119.

But the places are better thus reconciled; the beleeuers shall not come into iudgment, that is, as Augustine expoundeth *iudicium condemnationis, the iudgement of condemnation*: and the wicked shall not stand in iudgement, that is, in that iudgement, which the righteous shall receiue, as it followeth in the next words; *nor sinners in the assemblie of the righteous.* And to this purpose Ambrose well saith, *He will not haue fellowship of iudgement betweene the Saints and the wicked, which are companions of the deuil*: they shall receiue each their sentence and iudgement apart. For first, *the Saints shall be gathered together*, Psal.50.5. and to them shall be pronounced the ioyfull sentence, *Come yee blessed, inherit the kingdome prepared for you.* Mat.25.34. & afterward shall follow the fearefull iudgement of the wicked, v.41. *Depart from me yee cursed.*

Non vult commune sanctis cum diaboli socijs iudicij esse consortium. Serm.20.in Psal.116.

So then we refuse Origens conceit, which vpon these words, Psal.37.34. *When the wicked shall perish thou shalt see:* inferreth that the Saints shall first see the wicked condemned, and then they themselues shall be exalted. But the contrarie is gathered out of the Gospel, Luk.13.16. *There shall be weeping and gnashing of teeth, when yee shall see Abraham, Isaack, and Iacob, &c. in the kingdome of God, and your selues thrust out of the doores:* the exaltation of the Saints in the sight of the wicked shall goe before. The prophet then in the forerecited place either speaketh of the experience which the righteous shall haue in this life, when they see the destruction of the wicked, or else it may well be, that the Saints though first exalted, may yet see and behold the iust condemnation of the vniust: as Abraham and Lazarus did see the rich man in torment, as he saw them in glorie, Luk.15.

Hom.5.in Psal. 37.

Secondly, the opinion of the Papists may here also be refuted, who affirme, that the Saints shall giue sentence with Christ, misunderstanding the Apostle, where hee saith, *The Saints shall iudge the world*, 1.Cor.6.2.

Rhemists. Error.38. How the Saints shall iudge the world.

For the Apostle in so saying, meaneth not, that God hath committed the iudgement of the world to the Saints, for then he should be contrarie to Christ, who saieth, *that the Father hath committed all iudgement to the sonne*, Ioh.5.22.

But the Apostles and Saints are said to iudge the world because their life and doctrine shall be a condemnation to the world: as Christ saith, *His word shall iudge in the latter daie*, Ioh.12.48. and Origen doth well interpret this place thus: *Not Paul himselfe, but Pauls worke and labour in the Gospel shall iudge them.* Or by this phrase the Apostle onely doth expresse the great honour, that Christ shall giue vnto his Saints, as Psal.149.9. *That they may execute vpon them the iudgement that is written, such honour haue all his Saints*: for like as Salomon sitting in his throne, placed his mother in a seate at his right hand, 2.King.2.19. and as Iehu tooke Iehonadab by the hand vp into his chariot: yet neither Salomon maketh his mother, nor Iehu the other partners in the kingdome, though they thus honoured them: neither doth Christ make his Apostles his fellow iudges, though they shall sitte in thrones; but hereby their great honour is signified. And so Origen is to be vnderstood, saying: *Christ hath taken his coheires, not onely to be partners of the inheritance, but fellowes with him of his power.*

Non Paulus ipse sed opus Pauli, quod faciebat in Euangelio iudicabit Hom.11.Num

Cohæredes Christus non solum in partem hereditatis, sed & in consortium potestatis accepit. in 8. ad Rom.

Thirdly, this is much to the comfort of the faithfull, that howsoeuer they are despised in the world, yet the Lord will aduance them: as our Sauiour saith, *Feare not little flocke, it is your fathers pleasure to giue you a kingdome.* Luk.12.32. That we should now so arme our selues with faith, so labour for the peace of conscience, so loue the appearing of Christ, that at his comming we may stand forth with ioy and confidence; & so decline the wayes of the wicked here, that we may escape their iudgement at that day, and may be associate and gathered to the blessed companie of the Elect, that Christ may be honoured in vs; and the rest of the thousands of his Saints. Amen.

men.

Vers. 15. *To giue iudgement against all men, &c.*] That is, all vngodly men, high or low, great or small, none shall be exempted from the iudgement of that day. Doctr.

So the Lord saith by the prophet Ieremie, 25.35. *The Lord shall roate from aboue and thrust out his voice, &c.* vers. 31. *The sound shall come to the ends of the world, for the Lord hath a controuersie with all Nations, and will enter into iudgement with all flesh, &c.*

And therfore the Lord is said, when he commeth to iudge, *to stretch out his hands, as one that swimmeth.* Isa. 25.11. that is, his iudgements shall extend to all: and like an ouerflowing riuer, that goeth ouer all the bankes, and passeth through, & commeth to the necke, Isa. 8.8. so shall be the indignation of that day: none shall escape it, no more then the wicked people of the olde world could preserue themselues from the flood.

The gyants and great men before the flood, could not deliuer themselues by their strength, Genes. 6. 4. and Pharaoh, for all his power, was ouerwhelmed in the Sea, Exod. 14. and the rich glutton could not be exempted from hell by his riches.

The reason is taken from the great power of God. *Who is like mee, or who is the shepheard* (that is, any ruler so mightie) *that can stand before me?* Ier. 49.19.

First then we see that the mightie & great Potentates in the world, shall be iudged: euen the great Antichrist of Rome, whome his clawbackes and flatterers call an other God on earth, and that he is not to be iudged of any, & though he should carrie a thousand soules with him to hell, no man is to say vnto him, why doe you so? yet God shall iudge him. For the *Deuill, the beast, and false prophets, shall be cast into the lake of fire and brimstone,* Reuel. 20.10. Yea the Lord shall iudge the gods of the heathen: Venus, Iupiter, and other whom they worshipped as Gods, shall bee brought to iudgement before that great God, *who is to be feared aboue all gods.* 1. Chro. 16.25. Antichrist iudged. Tunc Venus ex prole sua exhibebitur: & ignitus Iupiter adducetur. Hier. ad Heliod.

Secondly, seing the greatest Potentates of the world can not escape the wrath of that day, this should keepe men in feare and awe; and thus to reason with themselues as the men of Samaria did concerning Iehu, *Two Kings could not stand before him, how then shall we stand?* 2. Kin. 10.4. If then the mighty states of the world shall not be exempted, thou foolish simple man, why dost thou flatter thy selfe in thy sins dreaming of impunitie?

To rebuke all the vngodly among them of all their wicked deedes, &c.] And of all their cruell or hard speakings, which wicked sinners haue spoken against him, &c. Doctr. 4.

From hence it is inforced, that wicked men shall not onely giue account for their vngodly workes, but be accountable also for their blasphemous tongue and impious words. We shall answer for idle words.

This our Sauiour Christ testifieth, Matth. 12.36. that of euery idle word, that men shall speake, *they shall giue account thereof at the day of iudgement:* for by thy words thou shalt be iustified, (that is, discerned, and declared to be iust) and by thy words, thou shalt be condemned.

Agreeable to this, is that of Saint Paul, that euery *man shall receiue according to that he hath done in his bodie, whether it be good or euill,* 2. Cor. 5.10. but words as wel as works are things done by the bodie, the one by the hand, the other by the mouth and tongue, and therefore even men shall answer for their words.

It was the iust condemnation of Core, Dathan, and Abiram, for speaking insolent and rebellious words against Moses and Aaron, Numb. 16.3. And the Scribes are iudged worthy of euerlasting condemnatió, for speaking blasphemie against Christ our Sauiour. Mat. 3.28.

The reason is rendred by our Sauiour, Matth. 12.34. *Out of the abundance of the heart the mouth speaketh.* Therefore an euill tongue is iustly punished, because besides the euilnesse thereof, it bewraieth a corrupt heart: like as bitter waters do shew the fountaine to be impure: and therefore the Psalmist compareth a cruell and deceit-

ceitfull tongue, *to the sharpe arrowes of a gyant, and to coales of iuniper*, Psal. 120.4. that like as arrowes sent out of a strong mans bow, go with great force and violēce, & as iuniper coales are feruently hote, and continue long: such are wicked words forced out of an euill heart, and set on fire by the malice thereof.

Error.39. Papists bitter railings. Hardlng. a p.159. b 18. c 342. d 510. Rhemists. e Iom.5.sect.5. f Rom.11.v.33. g Act.8.sect.10. h Arthur.de invocat.sanct. the.c.91.c.9. i Hard.apol.459 k Rhem.1.Cor. 10.sect.9. l Ioh.4.sect.4. ad Iulian.

First then by this doctrine we may discerne of what spirits the Papists are, that with most cruell words and reuiling speeches doe blaspheme the Gospell and the professours thereof: as one most wickedly calleth vs, [a] Cananites, [b] Apostataes, [c] Sathanicall, [d] detestable blasphemers, deuillish rabble, with such other vngodly tearms: others of them blaspheme vs with the names of [e] miscreants, [f] reprobates, worse then [g] Simon Magus, [h] Atheists. Neither doe they onely thus wound and gall our persons, but doe reuile the truth it selfe, and Church of God among vs: calling it the [i] Synagogue of Sathan, and our Communion the [k] table of Deuils, & the [l] sacrifice of Ceres and Bacchus. But this is our comfort, as Hierome well saith, *Aliter hominum malitia, aliter Christus indicat:* the malice of men iudgeth one way, Christ an other. And thus they reuile not vs, but open their mouthes against the God of heauen, the author and finisher of our faith. They remember not, that they shall one day giue account of their wicked words, spoken against God and his Church. They will finde in the ende his words true, *Non facilis est venia prava dixisse de rectis:* that it is not so small an offence, or so easily pardoned, to speake euill of the righteous. God giue them better minds.

Hier. Algos.

Secondly, we see by this doctrine, what shall be the end of all blasphemers, and wicked speakers, and prophane persons, that delight in swearing, in iesting or scoffing of religion, & speaking vnreuerently of God, of Christ, of the blessed Trinity, of the Sacraments of the Church, as Atheists, and other vngodly persons: the Lord shall rebuke them at his comming of all their wicked words, and rayling speaches; all their oathes, railings, blasphemies, shal then come to their remembrance, though now they thinke not of them; as the Lord saith, *I will reproone thee, and set them in order before thee.* Psal.50.21.

The 12. Section.

Vers. 16. *These are murmurers, complainers, &c.*] The Apostle here by a recapitulation rehearseth together the seuerall corruptions of these deceifull hypocrites: they are toward God, *murmurers:* in themselues, following *fleshly lusts:* toward men, either inferiours, such as their followers, they are boasters and speake proude things: or Superiours, them they flatter and haue in admiration, for their owne aduantage.

Doctr.1. *Murmurers, complainers.*] This is the propertie of carnall men, when all things fall not out according to their corrupt desire to murmure against God.

So saith the wise man, *The foolishnes of a man perverteth his way, and his heart fretteth against the Lord*, Prou.19.3.

Such were the Israelites in the desert, that murmured against Moses and Aaron, when they wanted food, and wished that they had died in Egypt. Exod. 16.8. To whom Moses saith, *Your murmurings are not against vs, but against the Lord*, v.8. So they murmured againe, when they wanted water, *Wherefore hast thou brought vs out of Egypt, to kill vs, our children, and cattell with thirst?* Exod.17.3.

But this murmuring against God, which is a kind of resisting his will, is, as our Sauiour saith to Paul, a *kicking against the pricke*, Act.9.5. the more a man striueth, the worse is his heele galled: or like as a potsheard should striue against a vessell of brasse; a *potsheard with the potsheards of the earth*, as Esai saith, 45.9. like against like; it is not for man to striue against God.

The reason, that ought to cause vs to leaue murmuring is this, as it is expressed, Exod.16.12. because the *Lord heareth the murmurings of the people*; and if, as it is in Iob, *No man will say vnto the King, Thou art wicked, how much lesse to him that accepteth not the persons of Princes?* Iob.34.18.19. If murmuring & repining against the

Prince

Prince goe not vnpunished, how much lesse shall they not escape that repine against God?

First, then this doctrine discouereth the impietie of Popish professors, who beeing discontented with the present state murmure and repine at euerie thing. They were not contented to enioy their lands and liuings, and to liue in ease and quiet, but beganne to practise against the state, and to lay in waite against the life of our Soueraigne: whereupon, the state hath beene enforced to make lawes to restraine their vnbridled, factious, and rebellious spirits: as before they regarded not the princes *lenitie*, so now they complaine of *crueltie*, which is not so, but iust *seuerite* executed vpon their disloyall and vnnaturall treacherie. Error.40. Papists murmurers & grudgers

Secondly, all carnall men, are here laid open, who if any thing fall out crosse against them, if sickenes, vnseasonable weather, losse of worldly substance do ouertake them, they are ready to lay the fault vpon God. I remember Origen in his time complained of such, writing vpon these words of Saint Paul, *Murmure not as some of them murmured, and were destroyed of serpents: if we* (saith he) *cease not from our complaints against God, when we complaine of the vnseasonable weather, of scarcitie of fruits, want of showers, we falling into the like offence, shall taste of the like punishment.* Of such complainers Bildad saith, Iob.18.4. *They are like vnto those that teare their owne soule:* euen as mad men that rend and teare their flesh, so are they that are impatient and discontented in their troubles, they profit not by their murmurings, but vexe their spirit, torment and teare their soule. 2. Cor.10. Si nos non cessemus à querelis nostris, quas frequenter habemus aduersus deum, cum de cœli intemperie infœcunditate fructuum, caritate imbrium causamur, &c Hom. 7 in Exod. Doct.2.

Walking after their lusts:] that is, their whole desire is to satisfie their own carnal lusts and appetite; it is one thing to walke in the flesh, ἐν σαρκὶ, an other to walke after the flesh, κατὰ σάρκα: the first the Apostle confesseth of himselfe, 2. Cor.10.3. the other he denieth, v. 2. we all walke *in the flesh*, so long as we dwell in the bodie, but they onely walke after the flesh that fulfill the lusts and desires thereof.

This then is a note of a false religion, & of the professors thereof, that it worketh not true mortification, but euen the best of them are addicted to their affections of enuie, ambition, couetousnesse, lust, and such like: it is the right faith onely that mortifieth the earthly members, and causeth all those to die vnto sinne, that truely receiue it. This Saint Paul sheweth, Tit.2.12. *The grace of God that bringeth saluation to all men, hath appeared, and teacheth vs, that we should denie vngodlinesse and worldly lusts.* The same Apostle sheweth the practise hereof in himselfe, that although he had liued after the most strict sect of the Pharises, yet *he was not crucified to the world*, till he knew Christ, Gal.6.14. The Pharises notwithstanding their outward glorious shew, yet were carried away with a couetous humour, *they deuoured widdowes houses*, Matth.23.14. Mortification a note of religion.

For like as no riuers could heale the leprosie of Naaman but the water of Iordan, though the riuers of Damascus, *Abanah*, *and Pharphar*, were in shewe more excellent, 2.kin.5.12. neither had any other poole but that of Bethesda, such pretious vertue to heale the lame, thereunto sanctified by the stirring of the angel, Ioh.5. So no other religion can sanctifie the affections, but the faith of Iesus Christ.

The reason hereof S. Paul sheweth, because *heresies are the workes of the flesh*, Gal. 5.20. and the flesh lusteth against the spirit: but it is the *Spirit whereby we doe mortifie the deeds of the flesh*, Rom.8.13. The followers then and embracers of heresies being voide of the spirit, cannot attaine to true mortification.

First then this note layeth open the nakednesse of poperie, which neuer is able truely to sanctifie the commers vnto it: who are more ambitious, then the spiritual father the Pope with his Cardinalls, and popish prelacie? who more idle and giuen to epicurisme then their Monkes? who more traiterous to Prince and country, then the Iesuits a principall sect among them? and where in the world is more fornication, and adulterie, sodomitrie, to be found, then in Rome the cheife seat and palace of the Popedome?. Error 41. No true mortification in Poperie.

If they shall obiect, that there are truely mortified among them, as their Hermits, Anachorites, Capouchians, Carthusians, many of them going barefoote, eating no flesh, cloathed with sackcloath, &c. *I answer*, that amongst the Iewes, there

were the Essæi, a most strict sect, that eate no flesh at all, and the Pharisies, that were more secular and worldly; among the heathen also we reade of diuerse sects, the Epicures, that gaue themselues to pleasure. The Stoicks and Pythagoreans, that professed strictnesse and seueritie of life, yet both these were enemies to the Apostle S. Paul, Act. 17. and the other sects aduersaries to our Sauiour Christ: there was no true humilitie amongst them, what outward shew soeuer they made. Like as it is said of Plato, that he thus answered Diogenes, when hee spurned his carpets and couerings, saying, I tread vnder my seete Platoes pride: I saith he, but with greater pride. So these superstitious sects seeking for merit and iustification in their strict obseruances, thereby bewraied their pride, and want of true mortification. So that S. Paul hath truely prophesied of them, *Men shall be louers of themselues, couetous, boasters, false accusers, intemperate, fierce, despisers of them that are good, traytors, headie, high minded, louers of pleasures more then louers of God, hauing a shew of godlinesse, but hauing denied the power thereof.*

Calco Platonis fastum, inquit Diogenes, sed maiore fastidio, inquit Plato.

2.Tim.3.2,3,4,5.

Secondly, they which professe the right faith must also indeauour to leade a godly life, and to mortifie their carnall lusts: *for if they bee not ledde with the spirit of Christ, they are not his*, Roman. 8. 9. and it is in vaine for them to put *the hand to the plough* by a good profession, and *to looke backe* by an euill conuersation: such are not apt for Gods kingdome, Luk.9.62. Hierome well saith to this purpose, *Inter Christianum & Gentilem non fides tantum debet, sed vita distinguere, & diuersam religionem per diuersa opera monstrare: ad Celantia. Between a Christian and a Gentile not faith onely, but the life must distinguish, and wee must shewe a diuerse religion by diuerse workes.*

Whose mouthes speake proud things:] the word is, ὑπέρογκα, swelling things like to a bubble, or things puft vp with winde: that is, to their schollers, followers, and inferiours, they doe boast themselues, and make great ostentation of knowledg: such are all hypocrites, schismatickes, hereticks, the Apostle doth so prophecie of them, that they should be boasters, 2.Tim.3.2. as the wise man saith in the Prouerbs, *there is, that maketh himselfe rich, hauing nothing*, Pro.13.7. so doe these make themselues rich in knowledge and vertue wanting both.

False religion full of boasting.

Such an one was Zidkiah, that smote Michaiah vpon the cheeke saying, *When went the spirit of God from me to speake vnto thee:* 1.kin.22.24. This proud hypocrite boasteth, as though he onely had the spirit of God, whereas he was altogether destitute of it.

Such a proud boaster was the Pharisie, Luk.18. that vaunteth euen before God of his vertuous life, but the Publican is preferred before him.

Like as the harlot is described, crying thus to those that passe by the way: *Who so is simple let him come hither, and to him that is destitute of wisedome, shee saith, &c.* Pro. 9.16. She vseth the very same words which Wisedome doth vnto her followers, v. 4. Like as the harlot maketh ample and large promises to those whom she inticeth, yet her *guests are in the depth of hel*, v.18. euen so do false teachers and deceiuers abuse the simple.

This cunning they learne of their great Master Sathan, who as he can transform himselfe into an angel of light, so these false Apostles are deceitfull workers, 2.Cor. 11.13.14. So did Sathan deale with our first parents in Paradise, promising if they did eate of the forbidden fruite, they should in knowledge be as God: but by their transgression they came neerer to the nature and condition of the deuill that tempted them.

Error.42. Papists boasts & vaine brags of faith.

First then, let vs compare the cunning practise of the Romanists, and lay them to this rule, who do boast more of knowledge and godlines then they? what great promises doe they make to their Proselytes of indulgences, pope-pardons, *a pœna & culpa*, of the intercession of the Saints, merits of Martyrs, vertue of images, releise by their masses, of holy bread, holy water, the *agnus dei*, crucifixe, hallowed grains, and such like toyes, which are all but Popish trash and trumperie? These their promises are like to that which Rabsake made in the name of the king of Assur his master, *make appointment with me and come vnto me, that euery man may eat of his own vine*

and

and figtree, &c. till I come and bring you to a land like to your owne land, a land of wheate and wine, of bread and vineyards, a land of oyle and honie, that ye may liue not die, 2.king. 18. 31. 32. Here were goodly promises, but the people found no such matter, when they were carried away captiue into the land of the Assyryans; neither shall popish corrupted Proselytes finde any thing answerable in popish religion, to the great protestations of their Iudasited, I would say Iesuited fathers.

Secondly, the people of God are here warned, not to regard swelling words, or glorious titles, if any shall come vnto them, with the name of the Catholike church, the Popes holines, the vnspotted virgin, with the bodie of Christ in a boxe, & such like: for as Origen well saith, *All hereticks, as Iudas, say vnto Christ, Master, and with the signe of a kisse, that is a certaine shewe of charitie, they doe betray the truth:* euen so doe hereticks in these daies, which in a shewe of truth betray the truth.

Omnes hæretici, vt Iudas, Iesu dicunt Rabbi, & osculi signo, quasdam imitatione charitatis veritatem produnt Tract.35. in Matth. Doctr.4 Flattering in false Teachers.

Hauing mens persons in admiration for lucre sake:] This then is an other note of hypocriticall seducers, that such, as serue their turne, and are for their profit, they will extoll to the skies, and depraue others as much that are not to their humour.

The Prophet Esay noteth this in his time to haue beene a fault, that flatterers would call a *foole wise or ingenious, and a nigard or churle liberall*, Esa. 32. 5. but he prophesieth that this custome should not bee vsed by the faithfull seruants of Christ.

Such were the Princes of Zoan, and counsellers of Egypt, that flattered foolish and simple Sethon their king, saying vnto him, that *hee was the sonne of the wise*, Esai.19.11.

Thus the woman of Tekoah beeing instructed by wily Ioab, flattered king Dauid saying, *My Lord the King is as an angel of God*, that she might winne his fauour for the returne of bloodie Absalom, 2.Sam.14.17. Thus Baals Prophets that were fed at Iezabels table, flattered Ahab, and pleased his humor, that they might pamper their bellies still, 1.Kin.22.6.

Like as the strumpet enticeth the yong man with *carpets, and laces, and perfumes*, Prou.7.16.17. *till shee haue got all his substance into her house*, Prou.5.10. so do flatterers play, they perfume and please others with sugred words, and renowned praises as with toyes and laces, till they haue serued their owne turne, and sucked aduantage to themselues.

The reason that mooueth men to vse flattering words is, because they know, that many times the truth offendeth as the Apostle saith, *Am I therefore become your enemie because I spake the truth?* Gal.4.16. As Hierome saith, *The truth is bitter, of a frowning and seuere countenance, and offendeth them that are reproued.* They foolishly consider not the ende: for as the wise man saith, *He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue*, Prou.28.23. This glozing and clawing of hypocrites, in the end will bring shame.

Veritas amara est, rugosæ frontis & tristis & offendit correctos. Dialog. 1. adverf. Pelagian.

First we here discouer the hypocrisie of the Romanists, Iesuits, seminarie priests, with others, that will crouch and insinuate themselues into the courts and fauour of Princes, commending them with most honourable words, & blazing their prayses, many times, but due and iust, but they doe it cunningly to make a way for themselues, and to get footing for their superstition. It is to be feared, yea and almost it is apparant that these popish practisers, seeing all their violent and trecherous plots to be frustrate, do attempt now by flattring the state to winne fauour: but I trust our wise gouernours, hauing sufficient experience of them alreadie, wil remember that worthie saying of the wise man, speaking of flatterers, *Though he speake fauourably, beleeue him not: for there are seauen abhominations in his heart*, Prou.26.25.

Error.43.

The Popish sort flatterers of the state.

Againe, this may be a rule to all true professors of the Gospel, especially to ministers of the word of God, that they regard not the persons of men, neither seeke to please them for their owne preferment sake. I am afraid, least there be many such preachers, that hauing occasion to speake before great persons, are afraid to offend them, but study to deliuer pleasing things: not remembring what S. Paul saith, *If I should yet please men, I were not the seruant of Christ.* Neither shall the fawning perswasions of such profit the soules of the hearers, no more then a building can

ſtand, which *is dawbed vp with vntempered and vnwrought morter*, Ezech.13.10.

The 13. Section.

ver. 17. *But ye beloued.*] Now followeth the fourth and laſt part of this Epiſtle, which is the concluſion, containing an effectuall exhortation, from v. 17. to v.24. and a ſolemne thankſgiuing vnto God, v.24.25. The exhortation hath three parts: 1. how they ſhould behaue themſelues towards theſe hypocrites, v.17. 18, 19. 2. what they ſhould doe concerning themſelues, v.20.21. 3. what toward their brethren within, v.22,23.

Doct.1. *But ye, beloued, remember the words which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt:*] In that this our Apoſtle referreth them to the ſayings of the elder Apoſtles, he thereby teacheth vs, what authorities we ought to relie vpon in matters of faith: not vpon humane and terrene, ſuch as are the writings of Poets, philoſophers, and other heathen, but vpon diuine ſayings of the Prophets & Apoſtles.

Eph.2.20. So the Apoſtle ſaith *We are built vpon the foundation of the Prophets and Apoſtles, Ieſus Chriſt himſelfe beeing the chiefe corner ſtone.*

As our Sauiour Chriſt himſelfe beeing to preach in the Synagogue taketh his theame out of the prophecie of Eſay, Luk.4. Saint Peter referreth the brethren to the epiſtles of S. Paul, 2.Pet.3.15. thus writing; *As our beloued brother Paul, according to the wiſedome giuen vnto him, wrote vnto you, as one, that in all his epiſtles ſpeaketh of theſe things.*

For like as it is a vaine thing to leaue the fountaine that is neuer dried vp, and to *dig broken pits, that can hold no water*, Ier.2.13. ſo is it to leaue the word of God, and to follow the fanſies of men.

And as the Iſraelites loathed Manna, and longed for the fleſhpots of Egypt, Exod.16. ſo doe they that not contented with the word of God, delight themſelues with the groſſe inuentions of men.

For if the word of God be profitable to *teach, to improoue, to correct and inſtruct in righteouſneſſe*, and not onely profitable, but ſufficient, being able to make *the man of God perfect to euery good worke*, 2.Tim.3.16. where a ſufficiencie may be had, other helpes are ſuperfluous.

Error.44. Humane writings preferred before ſcripture in Popery. First then the Papiſts are here confuted, who in ſtead of Scripture in their churches did read their legend ſtories, lies of their making; Prophets and Apoſtles in the meane time beeing ſilent: in their ſchooles they expounded not the bookes of Scripture, but ſome other humane author, as Dionyſius Hierarchie, or ſuch like: in their writings they did gloaſe and comment vpon the maſter of ſentences, in ſtead of interpreting the Scripture.

Next vnto theſe, young wanton diuines are reprooued, of which ſort there are many in theſe daies, eſpecially in the Vniuerſities, that ſtuffe their ſermons with the quotations of Philoſophers, Poets, and make oſtentation of humane eloquence, and ſo preach themſelues, and not Ieſus Chriſt: S. Paul did not ſo: *His preaching was not in the enticing ſpeech of mans wiſedome*, 1.Cor.2.4.

How S.Paul alleadgeth Poets. If any ſhall obiect Saint Pauls example, that alleadgeth the teſtimonie of heathen Poets, Act.17.28. 1.Cor.15.33. Tit.1.12. the anſwer is readie: 1. The Apoſtle is verie ſparing in ſuch allegations, he vſeth them but thrice. 2. Hee doth it not with vaine oſtentation of their names, or producing of long ſentences in a ſtrange language, but in the ſame wherein he wrote and ſpake. 3. He doth it vpon iuſt occaſion, in confuting the heathen by their owne writers: which we denie not but is a lawfull and commendable vſe of prophane authours: for ſo Origen againſt Celſus, Cyprian againſt Demetrianus, and Methodius againſt Porphirie, Hilarius againſt Dioſcorus, beeing Gentiles, doe vrge the authorities and teſtimonies of their owne wiſe men. But Saint Paul vſing ſuch teſtimonies ſparingly, not with vaine oſtentation, neither ſuperfluouſly, but vpon iuſt occaſion; is no warrant vnto our greene Diuines to doe it ordinarily, vainely, vnprofitably: and ſo I conclude this point with Origen, who reading according to the Septuagint, that Ioſiuah made

made kniues of stone, or of the rocke, to circumcise the people, thus writeth: *E saxo non ex ferro artificis opere fabricatos: hoc ostendit, quod sermo hic Dei, qui circumcidere de animis auditorum immunditias potest, non ex arte grammatica vel rhetorica veniens, neque doctorum malleis edomitus, aut studiorum incudibus elimatus, sed ex petra illa descendit, quæ de monte sine manibus abscissa est: They were made of stone not by the worke of the artificer, because that speech which may circumcise the vncleannesse of the hearers, proceedeth not from the art of grammar or rhetoricke, fined with the hammers of the learned, and polished with studie, but descendeth from that rocke which was cut out of the mount without hands.* hom.26. in Ios.

Lastly, the curiositie of the people is here restrained, that they should not fancy nouelties, or delight in vaine words, desiring to haue their eares rather tickled with curious speech, then their hearts edified with comfortable doctrine: who admire those that for Prophets alleadge Poets, for Apostles Philosophers, for holy Scripture humane conceits: such hearers also Saint Paul prophecyed of, that hauing itching eares, should after their owne lusts get them an *heape of teachers*: and the reason is their alleadged, because they will not *suffer wholesome doctrine*, 2. Tim. 4. 3. Such hearers make such teachers: that now men waxing wearie of the plaine doctrine of faith, affect nouelties: like sicke stomacks that must haue their meate relished with some new deuised sauce; as the Israelites that loathed Manna lusted for the fine and daintie quayle flesh, but while it was betweene their teeth they died; so they which forsake wholesome Manna for mens quailed and queazie fansies, doe starue their owne soules. Against itching eares.

ver. 18. *How that they told you there should be in the last times mockers:*] The Apostles called all those the last time, from the first comming of Christ to the latter day, and his second comming. Doctr. 1.

S. Iohn agreeth with this our Apostle, *Babes, it is the last time*, 1. Ioh. 2. 18. S. Paul also saith, *These things are written to admonish vs vpon whom the latter ends of the world are come*, 1. Cor. 10. 11. Yea the Prophets speaking before of the age wherein the Apostles liued, called them the last dayes, as S. Peter applyeth the prophesie of Ioel, Act. 2. 17. where he sheweth by euident demonstration, the accomplishing of these things which the Prophet foretold should fall out in the last daies; as that God *would powre out of his spirit vpon all flesh: their sonnes and daughters should prophecy, &c.* which was euen then presently fulfilled before their eyes, when as the Apostles, and the brethren beeing filled with the holy Ghost, began to speake with diuerse tongues. Ioel 2. 28.

This is expressed in the parable of the eleuenth houre, Matth. 20. All the time of the last calling of the world by Christ, is called by the Apostle, *nouissima hora*, the *last houre*, 1. Ioh. 2. 18. For like as after the Sunne beginneth to decline, wee count it the latter part of the day, though yet there are some houres to night; so this is the latter age of the world, though many hundred yeares thereof are already past.

S. Iohn giueth this reason, why it should be accounted the last time, euen then when he liued: *As yee haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we knowe it is the last time*, 1. Ioh. 2. 18.

Another reason may be gathered from the words of our Sauiour, Matth. 11. 14. *If ye will receiue it, this is Elias which is to come:* from whence, we reason thus; Elias was to come in the last times, euen immediately before the great and fearefull day of the Lord, Mal. 3. 1. But Iohn Baptist was that Elias: therefore the time, wherein Iohn Baptist preached, and euer since are the last times.

First then if the last times beganne in the Apostles dayes, and there are now run of these last times 16. hundred yeares, and by the Scripture we finde that Antichrist was to be reuealed in the last times; here a great errour of the Papists is discouered, who imagine that Antichrist is not yet come, neither can they tell when hee shall come; which their opinion is contrarie to the Scriptures: for if the mysterie of iniquitie beganne to worke in the Apostles time, 2. Thess. 2. 6. and if then many Antichrists were in the world, the forerunners of the great Antichrist, how can it be that Error 45. Antichrist is come long since.

a way hauing beene prepared for Antichrist aboue a thousand and halfe of yeares, that hee should not yet come? And further, seeing that which was the onely let of Antichrists comming, is taken out of the way, which was the Romane Empire, which hath been many yeares since changed and altered, why should not Antichrist be reuealed, there beeing nothing to hinder him? And as touching the Romane Empire, we say it is remooued out of the way, both in respect of place, name, order, authoritie, iurisdiction: the place and seat of the Emperour was in Rome, from thence it was translated to the Greeks, from them to the French, from them to the Germans: neither hath nowe the Emperour his name of the Romanes, but of the Germans: the order is changed, the Empire went by succession, now it is conferred by election: his authoritie was before the Bishop of Rome, now it is inferiour: the Emperour did sometime confirme the election of the Pope, now the Pope confirmeth the election of the Emperour: and as for his iurisdiction, sometime all the west parts were obedient and subiect to the Emperour, but now all kingdomes are falne away from him: his imperialls are limited to certaine free cities in Germany. Wherefore seeing that which letted Antichrists comming is taken out of the way, as the Apostle saith, *Onely he which now withholdeth, shall let, till he bee taken out of the way*, 2. Thess. 2. 7. We conclude that Antichrist is alreadie, and hath beene a long time in the world, and he none other but the Bishop of Rome.

Error. 48. How the Romane Empire is remooued out of the way.

Secondly, seeing the last times began so many hundred yeares agoe, and we are so much the nearer the ende of the world, how much more ought we to be carefull to addresse our selues for the comming of the Lord? if the Apostle thus perswaded in his time, *The Lord is at hand, be carefull for nothing*, Phil. 4. 5. 6. then now the neerer the Lord is at hand, the lesse greedie should we bee for the things of this life. Therefore the Lord in wisdome hath concealed the secret of his comming, still telling vs by his Apostles and ministers, that we are in the last times, that we might alwaies be watchfull. Carnall men make a contrarie vse: for some of them as S. Peter saith, *will beginne to mocke and say, where is the promise of his comming?* 2. Pet. 3. 4. still the last times, the last times, say they, but we see no end yet; whom the Apostle answereth excellently, first that in respect of God there is no slackenesse, because one day is with him as a thousand yeares, and a thousand yeares as one day: secondly, neither is he slacke to vs ward, but patient; because he would haue all men come to repentance.

The last times should prepare vs for Christ.

Others there are that take more libertie to sinne, *because their master deferreth his comming*, Matth. 24. 48. But our Sauiour Christ teacheth vs to make an other vse, *Watch for ye know not when the master of the house will come*, Mark. 13. 35. and so I end with that good sentence of Ambrose: *It profiteth not to knowe, but to feare what is to come, that we may alwayes be set as in our watch, least the righteous man should bee more remisse, or the sinner secure, that not knowing wee should alwaies feare, and obseruing amend.*

Non prodest scire, sed metuere, quod futurum est, vt semper simus quasi in excubijs constituti: & ne aut iustus esset remissior, aut peccator securior, vt ignorantes timeremus, obseruantes emendaremur. lib. 5. de fide. cap. 8. Doctr. 1.

There should be mockers, which should walke after their owne vngodly lusts.] We see, that they which measure euery thing according to their owne sensuall lust, become mockers and scorners of religion, and of the mysterie of God, and haue in derision the faithfull professors thereof.

Against scorners of religion.

Such the Prophet speaketh of, Psal. 89. 51. *They haue slaundered the footsteps of thine annointed:* that is, they laugh to scorne those that patiently waite vpon the Lord, and walke in his pathes: the Prophet Isay complaineth of such, *that scorned and mocked* at the iudgements of God, as though they should not come neere them, Isa. 28. 14, 22.

Such were Lots sonnes in law, that when they were warned to depart the citie, he seemed to them, as though he had mocked, but indeede they mocked him, and regarded not his words, Gen. 19. Thus the Philosophers mocked and scorned Saint Paul when hee spake vnto them of the resurrection, and of the day of iudgement, Act. 17.

Euen as the Israelites beleeued not, that God would prouide for them in the desert, saying, *Can God prouide a table in the wildernesse?* Psal. 78. 19. And as the noble man

man gaue no credit to the Prophet, when he foretold of the great plentie & cheapnesse of corne, to morrow this time, saying, that though *God should open the windows of heauen, it could not so come to passe*, 2.Kin.7.2. Such are these mockers, that in matters of religion are incredulous, as concerning the mysterie of the Incarnation of Christ, the resurrectiō, life euerlasting, & such other mysteries, thinking these things impossible.

The reason of this their scorning incredulitie the Apostle sheweth, thus writing, 1.Cor.2.14. *The natural man perceiueth not the things of the spirit of God, for they are foolishnesse vnto him, neither can he know them because they are spiritually discerned.*

First then by way of reproofe this doctrine may be applied against all professed or close Atheists, which deride the doctrine of the Trinitie, of Gods prouidence, of our redemption by Christ, of the virgins birth: they beleeue neither heauen nor hell, to whom I say with the Prophet, Isay.28.22. *Now therefore be no mockers least your bonds increase:* least you sooner feele God, then beleeue him; as Pharao, who contemptuously said, who is the Lord, that I should let Israel goe? Exod.5.2. to his cost had experience of Gods power, beeing ouerwhelmed in the red sea.

Secondly, let Papists take heed, that are the greatest scorners of the faith and gospel of Christ in these daies, calling vs *soli-fidians*, onely faith men; the assurance of saluation, presumption, our communion table an [a] oyster table: a christian in Italie, in scorne they take to be a foole or idiot: they iest at our sermons, deride our praiers: in disputation with them, they thrust out their tongues make mockes and mowes without al shamefastnes & modesty. Like as the prophet Dauid complaineth of his enemies, Psal.35.16. *They gnash with their teeth*, v.19. *winke with their eie*. v.21. *they gape vpon me with their mouthes*. God giue them better grace.

Errot.47. Papists scorners.
a B.White apud Foxum.

Thirdly, let vs take heed, that there be not any scorners among vs, which deride the godly disposition or honest life of their brethren; as Dauid had experience, Psal. 69.10. *When I wept and fasted, it turned to my reproach: I put on sackcloath, and I became a prouerbe vnto them.* But let such take heed, least if they scorne Isaac with Ismael, together with Ismael they be cast out of Abrahams house, and with Esau loose the birthright.

Likewise we are taught not to measure the high points of religion with the shallowe reach of mans witte: for this were, as if a man should *gather the wind into his fist, or bind the waters in a garment*, Prou.30.4. But that, if we remaine yet in doubt, let vs seeke with humilitie to beleeue what we read, not by reason to comprehend: as the prophet saith, *Nisi credideritis non intelligetis; Vnlesse ye beleeue, yee cannot vnderstand.* Isa.7.9. And as one writeth well vpon these words of the Apostle, *He that commeth vnto God must beleeue.* Hebr.11.6. *No man goeth to the sea and committeth himselfe to that liquid element, vnlesse he did beleeue he might be saued; the husbandman would not sowe his seede, if hee did not hope for increase: and marriage is contracted for hope of issue, &c.* So euery man that entreth into Gods schoole, must with humilitie beleeue God that teacheth, though hee doe not vnderstand the reason of Gods works.

Nec mare quis ingreditur, nec liquido & profundo se committit elemento, nisi credat se posse seruari, &c Ruffin.Symbol.

Vers. 19. *These are makers of sects, or which segregate themselues* ἀποδιορίζοντες, *fleshly or sensuall* ψυχικοί, *having not the spirit:*] From hence we learne that it is a worke of the flesh, and that they are carnally minded, voide of the spirit of God, that are giuen to make sects and do deuide themselues from the fellowship of Gods Church.

We must take heed of sects.

Saint Paul reckoneth vp heresies among other workes of the flesh, Gal.5.20. Another Apostle also saith, *They went out from vs, but they were not of vs.* 1.Ioh.2.19. that is, they were not of the Church of Christ, nor yet led by his spirit, because they separated themselues.

Such an one was Diotrephes, that receiued not the brethren, but prated against the Apostle with malitious words, Ioh.epist.3.v.9. & Demas that departed from S. Paul, and seuered himselfe from the Church, 2.Tim.4.10.

These may fitly be compared to the rauen, Gen. 8. that beeing sent once out of

the arke, returned not againe into the Arke, as the doue did: such are heretikes, and sectaries, that for euer cut themselues off from the Church of God.

And like as, while the whole hoast of Israel kept an holy rest in celebrating the Sabbath according to the cõmandement of God, certaine rebellious persons went out from them to gather Manna, but founde none. Such are they, which gather to themselues and inuent new and straunge doctrines apart from the Church of God.

And there are two speciall causes, that make heretikes to deuide themselues; either ambition and vaine glorie, as Diotrephes, that loued to haue the preheminence Ioh. epist. 3. 9. opposed himselfe to the brethren: or else the hope or expectation of some worldly commoditie or gaine: as Demas embraced the world, and departed from Saint Paul, 2. Timoth. 4. 10. To this purpose Augustine well defineth an heretick: *He is an heretike which for some temporall commoditie, but chiefely for glory and preheminence sake, doth deuise or follow false and new opinions.*

Hereticus est, qui alicuius tẽporalis cõmodi, & maxime gloriæ & principatus causa falsas & nouas opiniones gignit aut sequitur de vtilit. credend. cap. 1.

First then, whereas the Papists our aduersaries charge vs, that we haue deuided our selues from the fellowship of the Church, and from the obedience of the sea of Rome, going out into diuers sects, &c. Rhemists, Annot. Iud. v. 16. & so are those of whome the Apostle here speaketh. Wee doe most iustly returne this accusation vpon their owne heads, that haue departed from the Apostolike faith, and haue made an apostasie from the auncient truth, as the Apostle prophecied of them: that that there should *come a departing or apostasie, when the man of sinne should be reuealed*, 2. Thess. 2. 3. The Protestants then leauing the society of the false & corrupt Romane Church, do no more segregate themselues then Noah did, when he went into the arke, and left the old world in their infidelitie; or Lot, which went out of Sodome, forsaking both their sinnes and plagues: or Elias which seperated himselfe from Baals preists; or our Sauiour, that refused the traditions of the Scribes & Pharises; or the Apostles, that communicated not with the idolatrie of the Gentiles. They then are not schismatikes or sectaries, that are fewer in number, neither are they Catholikes, that boast of their multitudes: for Iacobs familie was fewer in number then the Cananites, Gen. 34. 30. And ther were foure hundred Baals priests to one Michaiah, 1. King. 22. But they make sects and segregate themselues, that forsake the auncient faith of the Apostles and Primitiue Church, as the Romish Church hath done: and they are the true Catholike Church, which retaine the truth, & professe the right faith, how small soeuer their number is.

Papists makers of sects. Error. 48.

We must not leaue the fellowship of the Church.

Againe, we are taught to take diligent heed, that we be not at any time seduced to break the peace and vnitie of the Church, to run into schismes: giue not care to the enticing perswasions of Brownists, Familists, Anabaptists, Papists, to forsake the communion of the saints in the visible Church of God amongst vs: for if the branch be broken off from the stocke, it withereth, or if the sheepe goe a stray from the flocke it is in the way of perrishing. Such are they that goe out of the Church. Ambrose well compareth such vnto moths: *Arrius is a moth, so is Photinus, which doe rend the holy garment of the Church by their impietie, and doe with their sacrilegious biting gnaw the holy vaile of faith.* Such mothwormes let vs take heed of, following the counsell of the Apostle, not *forsaking the fellowship which we haue among our selues, as the manner of some is, but let vs exhort one another*, Heb. 10. 25.

Tinea est Arrius, tinea Photinus, qui sanctũ ecclesiæ vestimentũ impietate sua scindunt, & sacrilego morsu fidei velamen obrodunt. l. 1. de spirit. c. 19.

The 14. Section.

Vers. 20. *But yee beloued edifie your selues in your most holy faith, &c.*] This is the second part of this last exhortation, where the Apostle exhorteth vnto two necessarie graces of faith and charitie, shewing the meanes how to be preserued, and to perseuere in both: in faith, by effectuall praier in the spirit. v. 20. In charitie, in the expectation of euerlasting life by the mercy of God, v. 21.

Doctr. 1.

Edifie your selues] ἐποικοδομοῦντες, that is, building vpon; whereby the Apostle signi-

signifieth an encreasing and going forward in faith: euen as a building, the foundation once laid, is still raised vp, and one peece added to another.

To this purpose the Prophet Isaie speaketh diuinely, c.40.31. *They that waite vpon the Lord shall renew their strength, they shall lift vp the wings as Eagles, they shall run and not be wearie, and they shall walke and not faint:* that is, they shall still increase and goe forward in the race of faith, not fainting nor giuing ouer. We must increase in faith.

Saint Paul thus professeth of himselfe, *that hee did forget that which was behind, & endeauour to that which is before and followe hard toward the marke*, Philip. 3.13. Hee did finde in himselfe and endeauour still to goe forward, euen as hee that runneth in a race, if hee will come to the marke and obtaine the prize, must still goe forward.

Like as it is said of those that go vp to Ierusalem, *They goe from strength to strength*, Psal.84.7. They proceed on by steps and degrees, like an armie marching in battell aray. And the wise man to the same effect saith, *The way of the righteous shineth as the light, that shineth more and more vnto perfect daie.*

The reason hereof may be gathered from that saying of our Sauiour, Ioh. 15.2. *Euery branch, that beareth not fruite in me, hee taketh away, and euery one that beareth fruit, hee purgeth it, that it may bring foorth more fruite.* So then that branch which groweth & increaseth not, is like to prooue a dead and withered branch: and so is that faith, that doth not gather daiely more strength. We ought therefore to grow & increase, that we may appeare to be liuing branches graft into the stocke, which is Christ.

First this doctrine, which teacheth increase of faith, meeteth with an erroneous opinion of the Papists, who doe require of their people onely a weake and imperfect faith, to beleeue as the Church beleeueth, and say it is sufficient though they themselues be not able to giue any reason, nor render any account of faith: for wher is now this edifying of our selues in faith, this spirituall groweth & increase of faith? they grow not at all, which content themselues with a rude, weake, imperfect & general faith. S. Peter otherwise teacheth, that we should *be readie to giue answer to euery man that asketh a reason of the hope that is in vs.* 1. Pet. 3.15. And thus Origen expoundeth those words of the Apostle to our Sauiour Christ: *Lord increase our faith*, Luk.17.5. That is, *hauing that faith, which is not according to knowledge; let vs haue that also which is according to knowledge.* Error.49. A generall confused faith not sufficient. A dange nobis fidem i. habentes eam fidem quæ non est secundum scientiam, habeamus & eam, quæ est secuudum scientiam in c.10. ad Rom.

Secondly we see what they may thinke of themselues, that continue in one stay: their faith, hope, charity, knowledg, zeale, beeing the same it was many years since: surely, such may worthely suspect themselues that their faith is dying in them: for it is most true, *qui non proficit, deficit*, hee that increaseth not, decreaseth. Wherefore euery man ought to giue all diligence, to adde grace to grace, vertue to vertue; as the Apostle saith, *Ioyne vertue with your faith, with vertue knowledge, with knowledge temperance, &c.* so shall they not be idle and vnfruitfull, 2.Pet.1.5.6.8. And as Hierome saith, *Isti sunt veluti scalæ gradus, quam vidit Iacob: these are as the staires of the ladder which Iacob sawe, whereby we must scale the heauens.* Fabiol. tom.4.

Praying in the holy Ghost.] The Apostle here sheweth that the meanes whereby we are enabled to edifie our selues, and to goe forward in faith, is by prayer: hee likewise teacheth, what manner of praier it ought to be, *in the holy Ghost*: that is, we must pray effectually, zealously, as the spirit shall make vs to pray. Doctr.2.

Saint Iames testifieth as much saying, *If any of you lacke wisedome, let him aske of God, who giueth to all men liberally, &c. but let him aske in faith.* Iam.1.5. The prophet Dauid is a notable president to vs in both these points: that prayer is a meane to obtaine such graces as we want, Psal.109.4. *But I betake my selfe vnto prayer*: and that it ought to be with the heart, Psal.108.1. *Mine heart is prepared, mine heart is prepared, O God, I will sing and giue praise.*

For like as Moses with his rodde wrought wonders, & Elisha with his staffe, in such stead is prayer vnto Christians: but like as the Arke *was couered with gold, both within and without*, Exod.25.11. so our prayer must not consist in glorious & goodly words, but proceed from the golden meditations of the heart.

For

For as God is, so ought our praier to be, *Hee is a spirit, and we must worship him (and pray vnto him) in spirit:* and because Christ saith, *Come vnto mee all that are weare, and I will ease you*, Matth.11.28. and to him we haue accesse by praier; therefore wee ought to haue recourse to prayer, as vnto the hauen and rest of our soules.

Ioh.4.14.

If then, our prayers ought to be spirituall, whereunto we are stirred by the holy Ghost, which as the Apostle saith, *maketh requests for vs with sighs, that can not be expressed:* Rom.8.26. then first of all, all lip-labour in praier is condemned, such as are all popish latine praiers made by simple people without any knowledge or vnderstanding of that which is praied; which is contrarie to the Apostles rule, *I will praie with the spirit, I will pray with the vnderstanding also: I will sing with the spirit, I will sing with the vnderstanding also*, 1.Cor.14.15. For if publike prayer ought to be made to the vnderstanding of others, whereof the Apostle here chiefly speaketh, much more to the vnderstanding of those themselues, that pray. Origen saith well, vpon these words of our Saviour, *If two agree vpon earth, whatsoeuer they desire, it shall be giuen them*, Mat.18.19. that is, *There must be a consent of the heart in beleeuing, and a consent of the tongue in confessing.*

Error.30.

Popish lip-labour in prayers vaine.

Sit consensus cordis credendo, linguæ confitendo, tract. 6. Matth.

And secondly, seeing prayer is so necessarie an instrument of the soule, they are grieuous offendours that so seldome vse it. Daniel would not forbeare praier 30. daies vnto God, though it cost him his life, but vsed to pray thrice euery day. Dan. 6.19. Men now are not onely terrified from prayer, but comforted and encouraged to pray, yet I am afraid that many passe daies, weekes, monthes, yeares, and neuer humble themselues in their priuate prayer vnto God. Great is the efficacie of feruent prayer, Iam.5.16. And Hierome well saith, *Vim faciebat precum tuarum fidelis ambitio: The faithfull ambition, as it were of your prayers, was violent and forceable.*

ad Celant.

Vers. 22. *Keepe your selues in the loue of God:*] Hee meaneth brotherly charitie, which is wrought in vs by God. The loue of God is taken either for that loue wher by God loueth vs, 1.Ioh.4.9. *In this appeareth the loue of God toward vs, &c.* or wherby we loue God. v.19. *We loue him, because he loued vs first:* or for that loue, wherby we loue one an other: which is said to be the loue of God, because it commeth of God, 1.Ioh.4.7. *Beloued, let vs loue one another; for loue commeth of God:* and so is it taken here.

The Apostle then in these words, exhorteth to perseuerance and continuance in loue, that we should take heed of all offences and occasions, wherby our charitie might be interrupted or broken off; so that it is as great a vertue, to cherrish and nourish Christian loue, as once to haue begun it.

Doct.3.

Therefore the Apostle saith, *Endeauouring to keep the vnitie of the spirit in the bond of peace*, Ephes.4.3. And againe, *Be angrie and sinne not*, v.26. that is, so moderate your affections, as thereby ye sinne not against charitie.

Thus was Abraham desirous to keepe charitie, he beeing both farre greater then Lot, as elder in yeares, his vncle by kinred, and heire of Gods promises, yet thus offereth himselfe vnto him, seeking peace, *Let there be no strife, I pray thee, betweene thee and mee, neither betweene thy heardmen, and mine.* Gen. 13.8. Thus did Moses seeke to pacifie the strife betweene two Hebrewes that were his brethren. Exod. 2.13.

The amitie and loue of brethren is like a threefold coard, that can not easily be broken, Eccle.4.12. And the Prophet speaking of brotherly loue, giueth it these two properties, that it is both *bonum*, *& iucundum*, a good thing and profitable, as also sweete and pleasant: for the sweetenesse thereof he compareth it to the sauour of Aarons oyntment, for the profit thereof, to the dewe of the hills Hermon and Sion, that water the valleies and make them fruitfull. Psal.133. Some things are profitable, but not pleasant, as affliction and crosses; some things are pleasant, but not profitable, as the pleasures of sinne; but Charitie and Loue hath this preheminence, to be both pleasant and profitable.

The excellencie of charitie.

Now the Apostle sheweth the reason, why we ought to be carefull to maintaine peace

peace and loue. Ephes.4.5. *There is one Lord, one faith, one baptisme:* that is, like as they, which are seruants to one master, of one opinion and iudgement, and of the same blood will hold together; so should we, beeing seruants to one Lord, professors of the same faith, and of one spirituall kinred in baptisme.

Now whereas the Apostle saiub, *Keepe your selues*, least the Papists, and other free-will-men should take aduantage by these and such other words, as though it were in our owne power to keepe or preserue our selues in charitie, or in any other Christian vertue, we make this answer vnto them. 1. That it followeth not, vpon these and other such like precepts, giuen in Scripture, that it is in mans power to perform them: for then, where S. Iohn Baptist saith, *Repent, for the kingdome of God is at hand*, Matth.3.2. and where Saint Peter saith, *Saue your selues from this frouard generation*, Act.2.40. it might be inforced, that man hath power by his free-will to repent, and to saue himselfe. 2. Wherefore, as the Apostle saith, the law was giuen vs as a *Schoolemaster to bring vs to Christ*, Gala.3.29. so to the same end are these and such other precepts set forth in Scripture, that man seeing his owne weakenesse to keepe them, may thereby as by a schoolemaster be brought to seeke helpe from God: as Augustine well saith, *Ad hoc lex præcepit ista, vt cum in his implendo homo deficeret, non se extollat superbus tumidus, sed ad gratiam confugiat fatigatus. Therefore hath the law commanded these things, that man fayling in the fulfilling of them, should not swell with pride, but runne vnto grace for helpe, beeing wearied in himselfe.* 3. Against another reason is why the Scriptures so exhort vs, because man is indeede to will and performe all those things, yet not of himselfe, but by the strength of grace: as the Apostle saith, *Hee laboured: yet not hee, but the grace of God in him*, 1. Cor. 15. 10. And this point is well touched by Augustine: *Nos velle cum volumus, sed ille facit vt velimus bonum: certum est nos facere, sed ille facit, vt faciamus.* That we doe will, when any thing is willed; but God maketh vs to will: it is certen, that we do, when any thing is done, but he maketh vs doe it.

Fiere.91. Against free-will.

De grat. & lib. arbit. c.6.

De bono persev. c.18.

Secondly we are taught by this doctrine, that we ought to be most carefull to keepe charitie, & to shunne al occasions which may interrupt it: not as they, which doe snuffe and puffe vpon euery light matter, and being once offended, are hardly reconciled; but let vs remember the prudent counsell of the wise man, *The discretion of a man deferreth his anger, and his glorie is to passe by an offence.* Prou.19.11.

Looking for the mercie of our Lord Iesus Christ to eternall life.] Here wee learne that the hope and expectation of the kingdome of God is an excellent meane, as to sustaine a mans infirmitie in affliction, so to stirre vp his zeale vnto euery Christian duetie.

Doct.4.

Thus the Apostle testifieth, 1.Cor.15.58. *Therefore, my brethren, bee yee steadfast, vnmoueable, alwayes abundant in the worke of the Lord, for as much as you know your labour is not in vaine in the Lord:* that is, that God hath a reward in store for the faithfull and fruitfull workes of his seruants.

Dauid sheweth the practise thereof in himselfe: *I should haue fainted, except I had beleeued to see the goodnes of the Lord in the land of the liuing.* Psal.27.13.

Like as the husbandman endureth his labour, hoping to receiue the fruites, 2. Timot.2.6. and as hee that keepeth the figge tree shall eate thereof, Prou. 27. 18. so the assurance of the reward should make vs diligent and readie to euery good worke.

The reason is taken from the contrarie. 1.Cor.15.19. *If then in this life we should onely haue hope, we were of all men most miserable.* Now because we know, that the condition of Gods children is most happie and blessed, we assuredly beleeue, that God hath a reward in store, the hope whereof bringeth cheerefulnes, and increaseth our courage and zeale to euery good worke.

First then by these words of the Apostle, who ascribeth *euerlasting life to the mercies of Christ*; the errour of the Papists is confuted, that say, heauen may as well be merited by good workes, as hell by euill: and that life euerlasting is the stipend of iustice, as damnation is the stipend of sinne. *Rhemist. annot. in Rom. 6. 8. sect.* But here the Apostle directly referreth life eternall to the mercie of God: and S. Paul,

Heauen is not merited. Error.52.

Rom.

Rom.6.23.saith, it *is the gift of God*; whereas the *wages of sinne is death*. Ambrose agreeth to this Apostolike doctrine: *Let them know that they haue receiued a gift of grace, not a wages of their workes.*

Intelligant se donum gratiæ, non operum accepisse mercedem. lib 1. de vocat. gent. c. 3.

Secondly we must take heede of an other Popish errour: they say, men ought to doe good in respect and for their reward, and recompence in heauen. *Rhemist. Heb.* 11.26. But we contrariwise affirme, 1. that we must not at all expect, that heauen should be giuen as a iust recompence of our workes, as due to the worthinesse thereof, because as I haue shewed, it is the free and gratious gift of God. 2. Though a faithfull man may propound vnto himselfe the recompence of reward, as it is said of Moses, *Hee had respect vnto the recompence of reward*, Hebr.11.26. yet that ought not to be the chiefe or greatest motiue; but the respect to Gods glorie, and their owne dutie, ought most of all to mooue them: So Saint Paul saith, *If I preach not the Gospel I haue nothing to reioyce of, for necessitie is laid vpon mee, &c. If I doe it willingly, I haue a reward*, 1.Cor.9.16.17,18. *What is my reward then? that when I preach the Gospel, I make the Gospel of Christ free:* Here we see the Apostle reioyceth not of any other reward, but of the fruite of his calling, and the testimonie of a good conscience, in preaching the Gospel of Christ freely. Ambrose hath a saying very consonant to the Apostle, *Propositum pia mentis mercedem non expetit, sed pro mercede habet boni facti conscientiam, & iusti operis effectum.* A godly minde looketh for no reward, but in stead of a reward it hath the conscience of well doing, and the fruit of good workes.

Error. 53. We must not do wel cheifly for the reward.

lib. 1. de Abr. c. 8.

Thirdly, they are here reproued, which either beleeue not, or doe not hope for the kingdome of heauen, like to the peruerse Israelites, that gaue no credite to Caleb and Iosua, concerning the promised land, that flowed with milke and honie: or else flattering themselues with a false hope of saluation, doe not endeauour so to walke, as that they may be counted worthie thorough Christ of the reward; not remembring Saint Pauls words, *The husbandman must labour before hee receiue the fruits.*

2.Tim.2.6.

The 15. Section.

Vers. 22. *Hauing compassion on some in putting difference:*] But the vulgar latine text readeth thus [*these certes reproue beeing iudged*] as though the word were ἐλέγχεις, reprooue, not ἐλεῶντες, shew mercie, or pitie: but we iustifie the first reading by these reasons. 1. Because all the Greek authenticalls, together with the Syrian translation, onely except three Greeke copies, as M. *Beza* vpon this place saith, do so read. 2. The sense of the place giueth it: because thus reading, *haue compassion on some, and others saue with feare*, there is an apparant difference made betweene two sorts of men, the weake, and the obstinate: but in the other translation, *those reproue beeing iudged, & them saue by pulling out of the fire*: this difference is taken away: for to saue by pulling out of the fire, and by an earnest reprooving, is all one. 3. Because the latine translator is hereby driuen to a great inconuenience, to corrupt and transpose the words of the text, reading the next verse thus: *but them saue pulling out of the fire, and on other haue mercie in feare:* whereas this word, *in feare*, should be ioyned to *saue*, & these words, *on other shew mercie*, should be read in the former verse.

Error. 54.

Haue compassion on some, &c.] These words begin the last part of the exhortation, how they should behaue themselues toward others: which are of two sorts; either such as sinne of infirmitie, which are with gentlenes to be won: or such as are obstinate offenders, which must with feare and terrour be humbled.

Some to be won with gentlenes.

Doctr. 1.

First then, that such as are ignorantly seduced, or fall of infirmitie, are with compassion and loue to be handled and dealt withall, as Saint Paul testifieth, 2. Tim. 2. 25. *Instructing them with meekenesse, that are contrarie minded, if God at any time will giue them repentance, that they may know the truth.*

With such meekenesse and compassion did our Sauiour Christ entertain Zache-

us

us, saying vnto him, when he had looked vp and seene him in the tree: *Come down at once, for to day I must abide in thy house.* Such mercie did S. Paul shew to the incestuous young man excommunicated for his offence: and vpon his repentance receued to mercie, writing thus to the Corinthians concerning him: *Now contrariwise you ought rather to forgiue him, and comfort him, least the same should be swallowed vp with too much heauines*, 2.Cor.2.8.

Like as it was prophesied of our Sauiour, *A bruised reede shall he not breake, and smoaking flaxe shall he not quench*, Matth.12.20. that is, he shall beare with those that are weake. As flaxe not flaming but smoaking, need no great quenching, and a reede already bruised need not to be broken; so a bruised spirit is rather to be comforted then twise afflicted.

Like as the Prophet Esay compareth it: the husbandman beateth out fitches and commin with a staffe or rodde, not with a cart wheele or threshing instrument, as he doth the more stiffe and stubburn graine: so a tender conscience, as a greene and tender wound, not yet corrupt and festred, is gently and tenderly to be handled.

First then we condemne the cruell proceedings of the Papists, who had no compassion of any, not of children, as Bonner burned Richard Mekins a child of 15. yeares, caused to be scourged to death Iohn Fetties child of 8. yeares: not of mad men; Collins aud Cowbridge burned beeing both franticke. Fox pag.1131. not of simple women, that submitted themselues; as three such burned in the Isle of Garnesey, ann.1556. whereof one was great with child, which brast out of the wombe by the violence of the fire, and was most cruelly throwne in againe. Fox p.1944. Such is the compassion of Papists: they shew pittie to none: like to that nation of whom Moses speaketh, *A nation of a fierce countenance*, (or barbarous, cruell, and impudent) *which will not regard the person of the old, nor haue compassion on the young.* Herein they shew themselues vnlike to their predecessors: Leo thus writeth, *Sedis Apostolica moderatio hanc temperantiam observat, vt seuerius agat cum obduratis & veniam cupiat præstare correctis: The sea Apostolike obserueth this moderation, to deale more seuerely with those which are hardened, and to shewe fauour to those that will bee reformed.*

Error 55. The inconsiderate dealing of Papists.

Deut.28.50.

Epist.13.

Secondly, the Apostle here giueth a rule to all those that exercise Ciuill or spirituall iurisdiction, to make a difference betweene offendors. He sinneth not a like, *that stealeth to satisfie his hungrie soule*, Prou.6.30. as he that robbeth to spend vpon his lust: neither deseruetb he to be excommunicate, that by negligence appeareth not when he is called, as the blasphemer or adulterer: they therefore, which without compassion measure like extremitie of iustice to all, doe follow the vnwise example of Rehoboam, who when he might haue winned the people by speaking kindly vnto them, and in making their heauie yoake lighter, by following rash counsell did alienate their minds, making this answer, that whereas his *father had chastised them with rods, he would correct them with scourges:* so they profit not Church or common wealth, which without making difference carrie a like seuere hand towards all offendors.

Excommunication how to be vsed.

1.King.12.11.

In putting difference:] This is an especiall gift of the spirit, to be able to set a difference betweene good and bad, and to sort out the bad from worse.

This is that which S. Paul wisheth to the Philippians, chap. 1.10. that they may δοκιμάζειν τὰ διαφέροντα, *discerne things that differ:* and it is reckoned among other gifts and graces, *the discerning of spirits*, 1.Cor.12.10. which though it were a peculiar and extraordinarie gift in the Apostles time, as Peter discerned the hypocrisie of Simon Magus, Act.8.20. who deceiued Philip, v.13. hee also by this gift found out the dissimulation of Ananias and Saphira, Act.5. yet in some measure doth the Lord graunt this grace to his Church still.

Doct.2.] The vncleane must be separate from the cleane.

Thus Ioseph discerned betweene Pharaohs baker and butler, shewing the different end of them, Gen.40. Iacob between Manasses and Ephraim, preferring one before the other, Gen.48.19. Our Sauiour discerneth betweene the widowes offering, and the gifts of the rich, Luk.21.1. between the praier of the Pharisie and the Publican.

Luk.18.

Like as to the Priests iudgement in the law was committed the discerning of the diuers kinds of leprosie, Leu.14. as the shepheard separateth the vncleane and diseased sheep from the sound and whole: so is the minister of god to diuide the faithfull and sincere from the licentious and profane.

The meanes whereby to discerne them first is by the word of God, Rom. 2.18. *Thou discernest things that differ being instructed by the lawe:* secondly, our Sauiour giueth an other rule, *By their fruit ye shall know them*, Matth. 7. thirdly, the Apostle saith, Hebr. 5. 14. *Having their wittes exercised to discerne both good and euill.* So then by the knowledge of Gods word, by obseruation of their life, and by continuall exercise and experience, we are made able to put a difference betweene the good and bad.

Error.56. Papists profane the Eucharist.

First then by this doctrine the practise of the Popish Church is reprooued, who admit all ragge and ragge without due examination to the Eucharist: who although in shew they require a great preparation by auricular confession, yet notwithstanding that, many profane persons without true contrition are receiued: but as touching their knowledge they examine them not at all: nay they say, that the Sacraments doe iustifie, *ex opere operato*, by the very worke wrought without the faith of the receiuer, *Synopf.cent.2.err.96.* That the wicked in the Sacrament eate the true flesh of Christ, *Cent.3.err.28.* That the masse is availeable for Pagans and infidels, *Cent.3.err.35.* by which opinions of theirs we see what small difference they make in the communicants: if that wicked men, pagans, and Infidels, may as well receiue fruit by it as faithfull receiuers: so that herein their masse is like to the Pharises corban, that though a man were disobedient to his parents, yet if he brought a gift to their altar, he should be free, Matth.25.5.

Error.57. Error.58. Error.59.

Beside the corrupt vse in poperie, this is also a fault among carelesse Ministers, that admit to the Lords table many both in respect of their profanenes vnworthy, and for want of knowledge vnfit: an vncomely thing it is, that holy things should be giuen vnto dogges or swine; they are dogs, that are malitious, enuious, cruell, vsurers, oppressors, extortioners; sensuall persons, licentious, carnall, Epicures, adulterers, drunkerds: ignorant sots are swine: it is herein the Ministers part, to *separate the precious from the vile*, Ier. 15. 19. And if spirituall gouernours, by laying *hands suddenly vpon others*, are partakers of their sinns, 1.Tim.5.22. so are they which by their hands rashly and suddenly deliuer holy things.

Lastly, all Christians are taught to make difference betweene men in respect of their ciuill conuersation, to haue an especiall care with whom they conuerse, or enter any league of friendship, affinitie, marriage, or howsoeuer else: whether they be of a corrupt religion, or of a prophane life: for the first, S. Paul giueth vs a rule, Tit.3.10. *Reiect him that is an hereticke*; for the other the wise man giueth counsell, Prou.22.24. *Make no friendship with an angrie man.* Prouer. 24. 21. *Meddle not with the seditious.* Men therefore should carefully make choise of their companies, and consort themselues with those that be like minded. Origen well saith, *Qui congregat cum male sapientibus de Christo, cum Christo non congregat: He that gathereth with those that are not right minded toward Christ, doth not gather with Christ.* But all Atheists, prophane persons, Papists are such, therefore to haue any familiaritie, friendship, affinitie with such, is to leaue Christ.

Hom.19.in Mat.

Doctr.3.

Ver.23. *And other saue with feare, pulling them out of the fire:*] that is, such as are now in great danger, euen in the midst of the fire readie to be consumed, must bee saued by the terrour and feare of Gods iudgements, and so as it were violently pulled away from the flames of hell fire.

The law must first be preached.

We see then, that the preaching of the law, and threatnings of Gods iudgments is necessarie for obstinate sinners, and such as are indurate in their sinnes.

This order S.Paul prescribeth vnto Timothy, that he should first *improoue, rebuke, then exhort*, 2.Tim.4.2. So Eliphaz in Iob saith, Iob 5. 18. *The almighty maketh the wound, and bindeth it vp, he smiteth, and his hands make whole:* the wounding goeth before the binding, and smitting before healing.

Thus Nathan dealt with Dauid, denouncing against him Gods heauie iudgements,

ments, saying, *The sword shall neuer depart from thy house, &c.* 2. Sam.12.10. And afterward vpon Dauids repentance, he ministreth comfort vnto him: saying, *The Lord hath put away thy sinne, thou shalt not die*, v.13.

This course also S. Paul kept with the incestuous person, first in *delivering him vp to Sathan for the destruction of his flesh, that his spirit might be saued*, 1. Cor. 5.5. then afterward vpon his earnest sorrow he releaseth the sentence, and writeth to the Corinthians for his restoring, 2.Cor.2.

Like as the husbandman first gathereth out the stones in his vineyard, and then planteth it with the best plants, Isa. 5.2. so in mans heart, before grace can be planted, sinne by true repentance must bee extirpate: and like as when one is in a dead sleep, he must be raised with the loud sound of a trumpet: so the Lord saith to his Prophet, Isay, 58.1. *Lift vp thy voice like a trumpet, and shew my people their transgressions.* Iosephs fetters of yron, Gen.40.3. went before his chaine of gold, Gen.41. 42. So saith Augustine: *Incipit à vinculis ferreis, finit ad torquem auream: Wisdome beginneth with yron fetters, and endeth with a golden chaine*: first it terrifieth the heart with iudgements, then supplyeth it with comforts.

The reason why it is profitable to preach Gods iudgements vnto those that are setled in their sinns, and plunged as it were in hell fire, is this; because by them they are brought to repentance, as the citie of Niniveh was at the preaching of Ionas, when he cried, yet 40. daies, and the citie shall be destroyed, Ion.3: and the Apostle saith, *godly sorrow causeth repentance*, 2. Cor.7.10. and sorrow is wrought in vs by consideration of Gods iudgements, which are preuented by repentance.

This doctrine first discouereth the indirect course vsed in the Popish Church, wherein nothing is more common, then to heare of pardons, indulgences, for daies, for moneths, for yeares, for hundreds, for thousands. Any man that will bee at the cost, or will yeeld himselfe to their superstitious obseruations, shall haue the Popes indulgence, or Iubile pardon: looke *Synops. centur.* 5. *err.*47. in the meane time no mention is made of repentance: but it is an euident signe that it is but light ware & slender stuffe, that is so easily had. These Popish indulgences are like to that vntempered morter, which Ezechiel compareth the false Prophets flattering sermons vnto, Ezech.13.10. Such buildings will abide no stormes, and such pardons cannot deliuer from Gods iudgements.

Error.60. Papists promise pardons when they should threaten iudgements.

Secondly, here is a rule giuen for preachers, that where they see the state of the people requireth it, to take a round course with them, to rouze them vp, and to thunder against them Gods iudgements: I feare me, there are fewe congregations in this land, that haue not neede of such plaisters: they shall finde, that one sermon of this kind will doe them more good then tenne smooth sermons. God send vs many such preachers, which as good Physitians hauing to do with old festred sores may first search and cleanse the wound, and then apply their gentle medicines: for the Prophet saith, that such Preachers as haue sweete tongues, doe but steale away the word from the people, they profit them not, Ier, 23.30, 31. Origen hath a good note, *A tristibus semper sed necessarijs inchoat Deus; veluti ego occidam, & ego vivificabo, ego percutiam, & ego sanabo, hom. 1. in Ier. God alwaies beginneth with sorrowfull things, but necessary: as I kill, and I make aliue, I smite, and I heale.*

And hate the garment spotted of the flesh. ¶ The Apostle alludeth to the custome of the law, that euen the garment that touched the flesh of an vnclean person was vnclean Leu.15.17. yea the bed whereon he lieth, the seat whereon he sitteth, shall bee vncleane, v.4. so that his meaning is, that men should not only abstaine from the grossest and greatest sinnes, but from the least pollution thereof.

Doct. 4. The smallest sinnes are to be shunned.

This is all one with that of Saint Paul, *Abstaine from all appearance of euill*, 1. Thess.5.22.

So the Lord forbad our first Parents not onely to eate of the fruit, but to touch it, Gen.3.3. he would haue them to shun the very occasion of euill.

So chast Ioseph when he saw the vncleane desires, and wicked disposition of his masters wife, he would come no more in her companie, Gen.39.10. he would not incurre the least suspition of euill.

For like as the Prophet reproueth the hypocrites of his time, who though they would not eate of polluted or vncleane flesh, yet the *broth thereof was found in their vessels*, Isa.65.4. So the suspition or appearance of euill must be shunned; euen as the broth of that which is vncleane. As Cockatrice egs are venemous, and hurtfull not onely if one doe eate them, but if hee doe treade vpon them, or bee sprinckled therewith, Isa.59.5. so the least fellowship with euill is contagious, and bringeth infection.

The reason, why we should resist the verie first beginnings of sinne, may be gathered from S. Pauls words, Eph.4.27. *neither giue place to the deuil*: for if in small matters we giue place vnto him, we make a way to his greater tentations: the course of the water must bee stopped in the beginning, Prou.17.14. and so must Sathans temptations be resisted at the first.

Applicat. Who seeth not how fitly this doctrine seruetb for the reproofe of the Papists and Popish profession? who if they might bee cleared from the vncleane and polluted flesh, that is, from grosse idolatrie and Paganisme, as they cannot by any meanes, yet it is most apparant, that they haue the garment spotted of the flesh: that is, they retaine many carnall rites, ceremonies, and vsages borrowed of the Iewes and Gentiles: from the Iewes they haue their washings, censings, holy water, oyle, salt, palmes, priestly garment, difference of meates, obseruation of daies: from the Gentiles, adoration of Images, purgatorie, invocation of the dead, pilgrimages, worshipping of Angels, and such like; that if euerie bird e had his feather, and the Gentiles and Iewes might fetch home their owne, that the Popish Church hath borrowed, they would be left verie beggerly and naked. So then the best and cheifest ornament of Poperie, is the garment spotted with the flesh; and their religion consisteth in *touch not, tast not, handle not*, which all perish with the vsing; and are after the commaundements and doctrines of men, as S. Paul saith, Coloss.2.21.

Popish religion spotted of the flesh.

Secondly, we that professe the glorious Gospel of Christ are taught, that we should not neither in opinion, nor in any externall vsages, rites, or customes, which may breed offence, conforme our selues to the carnall and spotted profession of poperie, but to decline in all things, the verie shadow, shew, or least suspition thereof: and beside concerning the errours of life, not to thinke it sufficient to abstaine from grosse and noysome sinnes, as foule and vgly deformities, but to wipe away the verie blemishes and spots, that is, the occasions, enticements, appearance, provocations to sinne. Iob, as he was free from adulterie and vncleannes of life, so he did auoide the verie baits and allurements to sinne: *He made a couenant with his eies not to looke vpon a woman*, Iob.31.1. Hierome vseth this similitude, *Vt creatorem non in elephantis, camelis, leonibus miramur, sed in minutis quoque animalibus, formica, culice, ita mens Christo dedita aque in maioribus & minoribus intenta, &c. Like as we doe admire our Creator, not so much in Elephants, camels, lyons, as in the smaller beasts, the ant, gnat, &c.* so a mind deuoted to Christ, doth as well take heed of small, as great sinnes.

Epist. Nepotian.

The 16. Section.

v.24. *Now to him that is able to keep you, that you fall not:*] Here begins the second part of the conclusion, which containes a solemn celebration of the praise of God: wherein are three things to be considered; what it is that is here yeilded? glory, maiestie, dominion, power, v.24. to whom? to God only wise: wherefore? because it is he only that is able to keep vs from falling, & to present vs blamles at his comming.

Doctr. 1. It is the Lord that keepeth vs from euill.

God then is both able and willing to stay and keep his children, that they fal not: some reade, which is able *to keep vs without sinne*; but the word is, ἀπταίστους, free from falling: that although the righteous cannot in this life be free from all sinne, and from stumbling; yet God will preserue him from falling.

So the wiseman saith, Prouerb. 24. 16. *The iust man falleth seauen times and riseth againe, but the wicked fall into mischiefe*: that is, though the righteous doe fall into danger, and run into offences, yet shall he not be quite giuen ouer as the wicked,

Saint

Saint Paul also saith, *Hee shall bee established, for God is able to make him stand*, Rom. 14.4.

The Lord saith to Abimelech, Gen.30.6. because his offence was of ignorance; *I haue kept thee, that thou shalt not sinn against me.* So Dauid confesseth that it was the Lord, that had kept him backe from hurting the house of Nabal, 1.Sam.25.34. And S. Paul assureth himselfe, that the Lord will keepe him from euery euill worke, 2. Tim.4.18.

For like as our Sauiour Christ staied Peter by the hand, that he did not sinke; so the Lord guideth vs by his grace: and as the nurse staieth and holdeth the infant in going, so the Angels of God doe beare vs in their hands, that we dash not our foot against a stone, Psal.91.12. But much better doe they hold vs vp from falling, then Mephibosheth was kept of his nurse, who in her hast let him fall, and so he became lame, 2.Sam.4.4.

And this the Lord doth for his owne glorie sake, that although his children be compassed with many infirmities, yet hee so directeth them, that they bee not ouercome of them; as the Lord saith to S.Paul, *My power is made perfect through weakness*, 2.Cor.12.9.

First then, if it be God, that keepeth vs from falling, then is not a man able by his freewill to eschew euill, and preserue himselfe from sinne, which is the opinion of the Papists, *Synops.centur.4.err.44.* For our Sauiour Christ saith, *Without me, yee can doe nothing*, Ioh.15.5. *And it is God that worketh in vs, both the will and the deede of his good pleasure*, Philip.2.13. Augustine writeth excellently of this point, *Duobus modis cauetur corporis malum, vt non accidat, & si acciderit, cito sanetur: sic vt non accidat peccatum, cauemus dicendo, ne nos inferas in tentationem, vt cito sanetur, dicimus dimitte nobis: As wee two waies take heede to our bodie, that no euill happen vnto it, if it doe, that it be soone healed, so that sinne happen not vnto vs, we take heede, saying, leade vs not into temptation, that it may bee soone healed, we say, forgiue vs our sinnes.* So that both our preseruation from sinne, and our restitution when we haue sinned, proceedeth from the grace and strength of Gods spirit. Error 62. Augde Nat & grat.c.67.

Secondly, we are taught that no man presume of his owne strength, that hee can guide himselfe. Peter did so and was deceiued, because he vndertooke more, then he could performe: but that we depend vpon God for his grace to direct our steps, and to preserue vs from euill: and to giue him thanks, that whereas we see the vngodly daily in heapes fall into the snares of Sathan, and to commit great sinnes with greedines, adulteries, blasphemies, murders, oppressions, with such like, that God doth stay vs by grace from such downefalls, that we may say and acknowledge with the Prophet, *Lord vnto vs thou wilt ordaine peace, thou hast wrought all our workes for vs.* Isa.26.12. Man is not able to guid himself.

To present you faultlesse before the presence of his glorie with ioy.] As God in this life doth preserue vs from falling, so in the comming of Christ, he also shall present vs faultlesse with ioy: so then, while we liue we cannot be faultlesse, but this worke is reserued for the comming of Christ. Doctr.1.

This S. Paul euidently sheweth, 1. Thess. 5.23. *I pray God, that your whole spirit and soule and bodie, may be kept blamelesse in the comming of our Lord Iesus Christ.* And againe, Ephes.5. vers.25.26.27. *Christ gaue himselfe for his Church, that he might sanctifie it and cleanse it by the washing of water through the word: that he might make it vnto himselfe a glorious Church without spotte or wrinkle.* So then the Church in this world is sanctified and cleansed, but it shall then be without spotte and wrinckle, when it shal be a most glorious and triumphant Church, and that is at Christs comming.

S. Paul thus professeth of himselfe, that he was not alreadie perfect, Phil.3.12. he sheweth in that place, that the state of perfection in Gods Saints shall not be till the resurrection, v.11. *If by any meanes I might attaine to the resurrection of the dead, not as though I had alreadie attained vnto it, either were alreadie perfect:* so that hee looketh not for perfection till the day of resurrection. No perfection in this life.

Like as when Iehoshuahs filthie garments were taken from him, a faire diademe was set vpon his head, Zachar.3.4.5.so we shall then be throughly purged from our sinnes, when we are crowned with glorie: then at his comming shall the Lord bee as fullers sope, Malach.3.2. throughly to wash and cleanse his Church. This is that which Iohn saw: *A great multitude standing before the throne, and the Lambe, cloathed with white long vayments, and palmes in their hands*, Reu.7.9. that is, then they shal be perfectly purified, when they shall be in triumph and glorie, which is signified by the palmes.

The reason is euident out of Saint Paul, 1.Cor.15.25. *He must reigne till he hath put all his enemies vnder his feete, the last enemie that shall bee destroyed is death.* ver.54. *When this mortall hath put on immortalitie, then shall be brought to passe the saying that is written, Death shall be swallowed vp in victorie, &c.* So then, sinne and death are yet in the world, not perfectly subdued vnto vs, because mortalitie yet remaineth, and Christ hath not yet put downe all his enemies, and perfectly triumphed: though hee haue bruised the serpents head, yet he still biteth his heele, Gen. 3.15. This glorious triumph and perfect victorie, though now begun, shall not bee finished vntill the resurrection.

Error.63. First then this doctrine, ouerthroweth a Popish errour: that a man in this life may bee perfect, and that some are so iust here, that they neede no repentance, *Rhemist. Luk.* 15.*sect.*1. And that it is possible in this life to keepe the Law and commandements of God, *Synops. Centur.* 4. *err.*63. *Bellarm.* Which is contrarie to the Scriptures, Isa.64. *We all haue beene as an vncleane thing, and all our righteousnesse is as filthy cloutes.* Psalm. 130.3. *If thou, O Lord, straitly markest iniquities, who shall stand?* This priuiledge to bee without sinne, is peculiar and proper onely to Christ: as Augustine well saith, *Nullus existit homo, de quo in hac vita constituto veraciter dici potest, quod nullum habeat peccatum excepto vno mediatore. There is no man, of whom it may bee truely saide in this life, that hee hath no sinne, excepting onely our alone Mediatour.*

Error.64.

No man can keepe the commandements in this life.

Contr. Pelag. lib.2.c.19.

Secondly, seeing we doe hope one day to be presented vnspotted and blameles before God through Christ, we ought now to endeauour to leade a holy life, and with the Apostle to prease forward vnto the marke: as S. Peter exhorteth, *Seeing ye looke for such things, be diligent, that yee may be found of him in peace without spotte and blamelesse*, 2.Pet.3.14. that although we cannot while we liue in the flesh, be freed from all infirmitie, yet that we should pray to God to be preserued from iniquitie: as Augustine saith writing against the Pelagians, *Optandum est, vt fiat, conandum est, vt fiat, supplicandum est, vt fiat, non tamen, quasi factum fuerit, confidendum:* This which they say, that some men haue liued without sinne in the world, we are to wish that it may be, to endeauour it may be, to pray it may be, not to be confident as though it hath beene.

Contr. Pelag. lib.3 c.10.

Ver. 25. *To God onely wise our Sauiour*] Here in that the Apostle calleth our Sauiour Iesus Christ the sonne of God, onely wise, God the Father is not excluded; for he is also the onely wise God, Rom.16.27. Like as, the Apostle before, v.4. calleth Christ Iesus the onely Lord, yet God the Father also is the onely Prince, King of Kings, Lord of Lords, 1.Tim.6.15. By these Scriptures then is euidently prooued vnto vs the vnitie of the Godhead, and that Christ with his Father and the holy Ghost is one God, one onely wise, one Lord, who onely hath immortalitie, 1. Tim.6.16. that although we beleeue the blessed Trinitie of the Father, Sonne, and holy Ghost: yet these three are one onely wise, immortall, God: they haue all one power, one Godhead, one wisedome, one eternitie, one essence, as by these Scriptures is euident. And the Apostle S. Paul further saith, Phil. 2.6. *Who beeing in the forme of God, thought it no robberie to be equall to God.* But if our Sauiour Christ had not been one God with his father, it had beene wrong and robberie to be made equall vnto him. Here then we learne, that God is the fountain of all wisedome, and that the wisdome of man is but foolishnes before God, 1.Cor.3.18. *The Lord knoweth that the thoughts of the wise be vaine*, vers.20. and the foolishnes of God (as men count it,) is wiser then men, 1.Cor.1.15.

Doct 3. Christ one God with his Father.

This

This was confessed by Pharaoh, when he said, thus to Ioseph, Gen.41.39. *For as much as God hath showed thee all this, there is no man of vnderstanding or of wisedome like vnto thee:* Hee acknowledgeth that Ioseph must needs be a prudent man, because hee had his wisedome from God. Dauid also setteth foorth the infinite wisedome of God when hee sayeth, Psal.119.98. *By thy commandements thou hast made me wiser then mine enemies:* the wisedome of the world was not like that wisedome which Dauid receiued from God.

Christ is then as the olive tree that ministereth oyle to the candlestick of the Church, Zach.4.12. that giueth all grace and wisedome to his members, and he is the stone with seuen eies, grauen with the Lords owne hand. Zach.3.9.

For who can compare with God in wisedome, who is *the Auncient of dayes?* Dan. 7.9. who was before all things, from all eternitie; his eies are as a flaming fire, Reu. 1. he seeth all things: he dwelleth in light, 1. Tim. 6.16. Hee is light and in him is no darkenes. 1. Ioh. 1.5. If then antiquitie and knowledge bring wisedome, who is wiser then Christ, who knoweth all things, and was before all things?

First of all, where the Apostle saith, *to God onely wise, our Sauiour, &c.* A certaine erroneous opinion of the Papists is confuted, as touching the godhead of Christ; for they say, that he had not only his person, but his substance of his Father. *Rhem. Ioh.1.sect.3.* We contrariwise doe hold, that Christ; though as he is the Sonne, he be of the Father in respect of his person, yet he is God of himselfe as the Father is: as the Apostle saith here he is onely wise, as Saint Paul calleth God the Father onely wise, Roman.16.27. Wherefore Christ is God himselfe, wise of himselfe, immortall of himselfe, as God the Father is: if that his wisedome, power, Godhead, should be begotte of God, then he should he wise, not as he is God, but as he is the Sonne; then could he not be onely wise, for the sonne cannot be said to be sole or onely because he is neuer without the Father, as Ambrose well noteth: *Audeo dicere, primus est filius, sed solus non est: primus, quia cum patre semper, solus non est, quia sine patre, nunquam est, non ego hoc dico, sed ipse dixit, non sum solus, quia pater mecum est, solum diminitas facit, & quod vnum est, solum est.* I dare say the Sonne is first, but the Sonne is not alone: he is first, because alwaies with the Father, not alone because he is neuer without the Father: I say not this, but himselfe said it, I am not alone, because my Father is with me: the Godhead maketh him alone, for that which is one is alone. Wherefore Christ is onely wise as his father is, he is wise of himselfe and God of himselfe as his Father is: and so our Sauiour Christ saith, that as the Father hath life in himselfe, so likewise hath he giuen to the Sonne, to haue life in himselfe, Ioh.5.26.

Error.85.

Christ God of himself though not the Sonne of himselfe.

Secondly, seeing we haue a Sauiour who is onely wise, in whome dwelleth the fulnesse of the Godhead bodily, Coloss. 2.9. to whom God giueth not his spirit in measure, Ioh.3.34. but in great abundance beyond all measure, and of whose fulnes we haue receiued grace for grace, Ioh.1.16. We are taught now to whom we may haue recourse, if we want any spirituall grace, as Saint Iames teacheth; if any man lacke wisedome let him aske of God who giueth vnto all liberally, Iam.1.5. Wherfore the carnall securitie of all worldly minded men is here condemned, which as though they had all fulnesse in themselues, whereas they are emptie and destitute, seeke not vnto Christ for wisedome, grace and knowledge: as our Sauiour Christ vpbraideth the Iewes, *Yee will not come vnto mee that yee may haue life,* Ioh. 5.40.

Be all glorie, maiestie, dominion (or strength) and power, both now and for euer.] The Vulgar Latine text addeth in the beginning, *Thorough Iesus Christ our Lord,* and in the end, *before all worlds:* and then it followeth, *to the worlds ende,* or *for euer and euer.* The first clause seemeth to be taken from the Apostle, Rom. 16.27. and to be transposed hither; but not so fitly, because the Apostle spake of the person of our Sauiour before, as Saint Paul doth not there; although the sense and matter in neither reading be much altered, yet the first is not receiued in the most authentiall Greeke copies and in the Syrian translation: therefore it is not much to be contended about.

Doctr.4. Here the Apostle teacheth vs, that all things should be referred to the glorie of God, all our actions should beginne and ende in him: two of these shew the end, to the which all things should be directed, that is glorie and maiestie or magnificence, that is an higher degree of glorie: the other two the cause and means wherby all things are effected, namely, the strength and power of God; and in that we say, Amen, the Church of God consenteth herunto in iudgement and affection, & by this word we seale this prayer to be true.

This dutie of thanksgiuing and yeelding glorie vnto God, the Apostle exhorteth to bee vsed, as agreeable to his will, and acceptable thorough Iesus Christ. 1. Thess. 5. 18. *In all things giue thankes, for this is the will of God thorough Iesus Christ.*

The Angells themselues giue vs an example, who celebrate the praises of God; glorie to God on high, Luk. 2. 14. Our Sauiour himselfe also doeth the like, Mat. 11. 25. *I giue thee thankes O Father, &c.* Saint Paul often vseth this forme of doxologie, Rom. 16. 27. Ephes. 3. 20. 1. Tim. 1. 17. 1. Tim. 6. 16. and in diuers other places.

For like as the doue brought an oliue braunch to Noah into the Arke in token of ioy and thankefulnesse to that person and place, where shee had beene preserued from the rage of the waters, Genes. 8. 11. And as the oxe and asse doe thankefullly acknowledge their Masters cribbe, where they vse to be fedde, Esay. 1. 3. so should we celebrate the praise of God, from whome we receiue all good things.

For this is all the recompence which the Lord looketh for at our hands: Psalm. 116. 12. *What shall I render vnto the Lord for all his benefits toward mee? I will take the cuppe of saluation and call vpon the name of the Lord.* Vnworthy then are we of the least of Gods mercies, if we do not vouchsafe to open our mouths to call vpon his name, and giue him thanks.

Error. 66. Papists giue thankes to Saints. First, if all glorie and power is to be giuen vnto God, who is onely wise, what great blindnesse and superstition is it in the Papists to giue praise and thankes to Saints? as their great Writer *Bellarmine* is not ashamed blasphemously to ioyne the virgin Marie with God in this seruice of praise, concluding his booke thus, *Laus Deo Virginiq; matri Mariæ*, Praise be to God and to the virgin Marie his mother. Let them shew vs any such form of thanksgiuing vsed by the Prophets or Apostles, if they can. Nay they directly forbid vs to reioyce in men, 1. Cor. 3. 21. Was not Herod smitten by the Angel, because he gaue not the glorie vnto God? Act. 13. 23. And as Saint Paul saith of himselfe, *Was Paul crucified for you, or were ye baptized into the name of Paul?* 1. Cor. 1. 13. So say we of the virgin Marie, was she crucified for vs? did shee create, or redeeme vs? or are we baptized into her name? Wherefore she is not to be prayed vnto, or trusted in, or praise and glorie to be yeelded to her. No doubt the Saints in heauen say with the Church in earth, *Not vnto vs Lord, not vnto vs, but vnto thy name giue the praise.* Psal. 115. 1.

Ambrose vpon these words of Saint Paul, who is Paul, who is Apollos, but the Ministers? thus writeth, *Vt quia ministri sunt, spes in his non sit, sed in domino, cuius ministri sunt. Because they are Ministers, let not our hope or trust be in them, but in God whose ministers they are.*

Secondly, the slackenesse and dulnesse of many carnall and secure persons is reprooued, who seldome giue thankes vnto God, nor yeeld praise vnto him for the benefits which daily they receiue: of such speaketh the Prophet Dauid, calling them men of this world, whose bellies God filleth with his hid treasure. Psal. 17. 14. It is an hid treasure to them, because they neither know, nor acknowledge the giuer and author thereof. But we should say rather with the Prophet, Psalm. 118. 14. *The Lord is my strength, and my song:* that we should sing vnto his praise, from whome we receiue strength and grace to euery good worke: and so as the Apostle saith, *Tha whatsoeuer we doe, we should doe it to the glorie of God*, 1. Cor. 10. 31. Ambrose well saith, *Christus in bonis adiutor, in malis conservator, &c. ante omnes actus seculi debemus habere actus pietatis.* Christ in good things is our helper, in euill our preser-

Sermon. 43.

uer,

uer, before all seculat acts, we should vse the act of pietie, that is, to pray and giue thankes vnto God. And as for all other externall blessings God is so be praised, his power to be acknowledged, glorie to be advanced: so chiefly, for his assistance in spirituall workes, as in the preaching and expounding of his word, and for the good fruite and successe thereof; as Saint Paul thankefully confesseth, *By the grace of God I am that I am: I laboured more abundantly then they all, and yet not I, but the grace of God wthomer, &c.* Hereof is that godly vse, first taken vp by the Apostles to ende their Epistles, with a doxologie of praise vnto God, since continued in the Church of Christ, in the same manner to conclude their prayers, Sermons, and other holy exercises: I say therefore and concinde with this our Apostle, *Now to him (* that hath enabled me by his spirit vnto this worke,) *and is able to doe exceeding abundantly above all that we aske or thinke*, Ephes. 3.21. To God onely wise our Saiuiour, be glorie, maiestie, dominion, and power, both now and euer, Amen.

God in all things so be praised.

1.Cor.15.11.

THE

THE PROTESTANTS DIET

Prescribed, in discerning the true Religion and Church from the false.

Like as nothing is more profitable to preserue health, and to keepe the bodie in a constant state, then carefully to looke vnto the dyet, to refraine such meates as are enemies to nature, and to feed of those which are of wholesome nourishment: so the welfare of the soule is happily procured, when as erroneous and corrupt doctrine, as contagious and hurtfull meate, is shunned and auoided. And as euery man should be so well acquainted with his owne state, as hee need not aske of the Physitian, what meate is fittest for his stomacke, whether his pulse doth beate strongly or remisly, whether in summer or winter hee fare better for his health: for this were, as though a man should be ignorant, what is done in his owne house: So in matters of religion, euery one should be able to discerne in some measure betweene truth and errour, and not to depend altogether vpon the iudgement of their spirituall Physitians. Therefore S. Paul wisheth this grace to the whole Church of the Philippians, *that they may discerne things that differ*. Phil.1.10. Tiberius Cæsar is reported to haue saide, that it was ridiculous for a man after 60. yeares of age to require helpe of the physitian: noting thereby that in all that time a man should gather experience and knowledge, what is good for his owne bodie: but it is a greater shame for a man of long continuance to be ignorant, what is profitable, what hurtfull to his soules health.

Plutarc. lib. de sanitat. tuend.

Therefore, that euery man may in some sort learne to iudge betweene a false and true religion, and may be expert to discerne of the best dyet for the soule, I haue here set downe certaine markes and notes out of this Epistle of S. *Iude*, whereby the true worshippers of God from hypocrites may be distinguished, & truth from errour and superstition selected and seuered.

2. Note. Not making the knowledge of faith common.

The Church of Rome keepeth the knowledge of faith secret.

The first note then is this: that whereas the Apostle writeth of *the common salvation*, v.3. which is therefore called common, because it ought not to be kept from the knowledge or notice of any: hereby a false religion is descried, which hideth the depth and secrets of their sect from their common followers and fauourers, and locketh it vp in the breast of their professed Rabbines. From hence then I reason thus: Whosoeuer will not haue their religion commonly and vniuersally knowne, but kept from the knowledge of the people, are suspected to be false teachers: but such are the Papists: *Ergo*.

The first part is thus prooued, 2.Cor.4.3. *If our Gospel be hid, it is hid only to them which are lost*. The Apostle would not haue the Gospel hid to any, Hebr.8.12. *All shall know mee from the least of them to the greatest*. Origen saith, vpon those words, *Drinke waters out of thine owne fountaine. Tenta & tu auditor proprium habere fontem, & proprium puteum, vt cum tu apprehenderis librum scripturarum incipias etiam ex proprio sensu proferre aliquem intellectum. Trie also thy selfe (O hearer) to haue thy proper fountaine and well, that when thou takest into thy hand the book of Scripture, thou maist beginne out of thine owne sense to bring forth some vnderstanding*.

Hom 11. in Genes.

The assumption is true: the Rhemists allow not the Scriptures to be indifferently read of all. *Prefac. sect.6.* nor the Scriptures to be in the hand of euery husbandman,

man, artificer, prentice, &c. *fol.7.* they mislike that women should be reading or talking of Scripture, 1. Tim.1. 12. so they would haue their people misled still in ignorance, that they should not perceiue their grosse errors.

The Apostle saith, v.3. the *faith once giuen*; signifying, that faith is certen, neuer to be altered or chaunged, but as Christ and his Apostles haue left it, it must continue to the worlds end. 1. Tim.6.14. *I charge thee, to keepe this commandement without spot and vnrebukeable till the appearing of our Lord.* 2. Note. Chaunging of the auncient faith.

They then which alter and change the Apostolike faith, are not the true church; Such are the Papists. *Ergo.*

The proposition is euident: the assumption is thus prooued: by particular induction; 1. the Apostle teacheth that we are *iustified by faith without the workes of the law*, Rom.3.28. the Papists hold we are iustified by works.

2. The Apostle condemneth prayers in an vnknowne tongue. 1. Cor.14.16. *How shall hee that occupieth the roome of the vnlearned say Amen at the giuing of thankes, seeing he knoweth not what thou saiest?* but the Popish seruice is said in the latin tongue not vnderstood of the people.

3. The Apostle would haue the communion celebrated publikely: *We that are many are partakers of one bread*, 1.Cor.10.17. the popish Church vseth priuate communions, when as the priest receiueth alone, excluding the people. How the Papists haue changed the auncient faith.

4. The Scriptures forbid Idolatrie, 1.Ioh.5.21. *Babes, keepe your selues from idols:* but the popish Church worshippeth images of gold and siluer, which is idolatrie. Deut.4.15. *Take heed to your selues: for ye saw no image in the day the Lord spake vnto you, that yee corrupt not your selues, and make you a grauen image.*

5. The Scriptures testifie, that Christs bodie is in heauen, and there shall remain till the comming of Christ to iudgement, when all things shall be restored. Act.3. 21. the Church of Rome holdeth, that Christs bodie is in the earth in the Eucharist present carnally.

6. The Scripture teacheth, that all are sinners, and none righteous, Rom. 3. 10. Christ onely is excepted, Heb.4.15. the Papists hold the virgin Marie free from all both originall and actuall sinne.

7. The Scriptures acknowledge no Mediatour, or aduocate of out prayers but Christ, 1. Iohn.1.2. The Popish Church maketh Saints our mediators, and praieth vnto them.

8. The Apostle saith, *that Christ was once offered to take away sinne*, Hebr.9.28. the Papists hold, that he is daily offered vp in the sacrifice of the Masse.

9. The Apostles make marriage honourable among all men, Hebr. 13. 4. the Papists say it is a profanation of orders, and that it is vnlawfull for Ministers to marrie.

10. The Apostle teacheth that we haue no *power to thinke a good thought*, 2.Cor. 3.5. they hold, that a man hath freewill by nature to doe good.

In these and many other points hath the Church of Rome presumed to alter, and change the Apostolike faith, as I haue else where set downe at large. Tertullia. pill.par.2.

It may likewise be shewed how they haue declined from the faith and doctrine of the elder Church, a tast whereof I will giue by these few instances in stead of many. 1. In the first Nicene Councell it was decreed, that the foure Patriarchall Seas should haue like authority, and Alexandria among the rest: *quia Roma vrbis episcopo parilis mos:* because the like custome the B. of Rome hath, can.6. but now they hold the contrarie. The Church of Rome hath altered the faith of the Primitiue Church.

2. In the same Synod where a restraint was mooued for the mariage of Ministers, Paphnutius by his wisedome staied it, and the whole Synod commended the sentence of Paphnutius and left it free.

3. About the same time, which was *An.*300. or there about, was held the Eliberine Councell in Spaine, where it was decreed, *Ne cerei in cœmiteriis, aut publice incendantur: That waxe candles should not be burnt in the Churchyards or openly*, Can. 34.

4. Can. 36. *Placuit picturas in Ecclesia esse non debere:* It seemeth good that pictures

tures should not be in the Church, least that which is worshipped be painted in the walls.

5. *Can.*77. Concerning those which died without baptisme, it was thus concluded; *Fide qua quis credidit poterit esse iustus: By faith wherewith one beleeueth hee may be iustified:* they affirme no absolute necessitie of baptisme, as the Papists hold.

6. *Can.* 55. *Sacerdotes qui sacrificantium coronam portant, &c. Priests which carrie a sacrificers crowne two yeares must abstaine:* that is, from the communion: but the contrarie is practised in the Popish Church, for their Priests doe weare shaven crownes.

7. Concil. Gangrens. celebrate about ann. 324. can. 4. *Quicumq; discernit, &c. Whosoeuer maketh difference in regard of a minister or Presbyter, that hath a wife, that he will not receiue at his hands, let him be accursed:* but such are not suffered to minister in the popish Church.

8. Can. 2. *Si quis carnem comedentem, &c. If any condemne one eating flesh in faith, let him be accursed.* But in the Popish Church, eating of flesh vpon fish daies was condemned as a wicked and impure thing, and the flesh cast away as an vncleane thing: as Frebarnes pigge was buried by B. Stokeshes sumner in Finsburie field. *Fox.p.* 1184.

9. *Ibid.* c.17. *Siqua mulier crines attondeat, &c. If any woman doe pole or clippe her haire for the seruice of God, as shee thinketh, and so taketh away the matter or signe of her subiection, let her be accursed:* but poling and shauing of Monkes and Nunnes is defended by the Rhemists, 2.Thess.3.v.10.

10. In the Councell of Laodicea, held ann.364.cap.59.there are 22. books only of the old testament decreed to be Canonicall: whereas the Church of Rome maketh the nine Apocriphall bookes, of Tobie, Iudith, Ecclesiasticus, Machabees, with the rest, of Canonicall authoritie.

In these and many hundred such points the Church of Rome is swarued and degenerate from the faith of the Primitiue Church; so that this note of the Apostle doth discouer them to be of the false Church.

Romanists creepers in. 3. Note. Creeping into houses.

Vers. 4. *There are certaine men crept in, &c.*] These which creepe in corners & despise the publike assemblies of the Church, are false teachers and seducers. Such are popish professours. *Ergo.*

The first is prooued by Saint Paul, 2. Tim.3.6. *Of this sect are they which creepe into houses, and lead captiue simple women, &c.* Ioh.3.20. *They hate the light, neither come to the light, least their euill deedes should be reprooued.* Concil Gangrens.cap.5. *Si quis docet domum dei contemptibilem, &c. If any man teach that the house of God is contemptible and the assemblies kept therein, let him be accursed.*

The second part is euident: for popish priests, Seminaries, Iesuites, doe secretly creepe into houses, to seduce, and despise the assemblies of the Church among vs.

4. Note. Doctrine of licentiousnes.

Vers. 4. *Which turne the grace of God into wantonnesse.*] So doth the Popish church by granting pardons & indulgences so commonly, yea for the time to come, wherby people are made more secure and carelesse. Gelasius long since complained of this abuse: *Date nobis veniam, dum in errore duremus, &c. Giue pardon, while we continue in errour still.* Hee calleth it one of the monsters of the world, to forgiue sins for the time to come: *Remitti culpa de preterito potest: Sinne may be remitted for the time past, &c. Epist. ad Faustum.* Likewise *Opusc. Tripartit. lib.3.cap.*8. this complaint is renewed. *Quæstuarij prædicatores quædam brevia habent, &c.* The pardoners haue certaine briefes which they leaue in euery parish, wherein so many indulgences are cõtained, that good men do wonder, that euer they could be grãted with the Popes knowledge. The further abuse hereof is confessed by Roger Holland sometime a Papist: *I was of this your blind religion,* saith hee, *that now is taught, &c. hauing liberti vnder your auriculer confession, I made no conscience of sinne, but trusted to the preists absolution, he for money doing also some penance for me, which after I had giuen, I cared no further, what offences I did, no more then hee cared after he had my money, whether hee fasted with bread or water for me or no. Fox p.*2040. Thus we see how they turned the grace

grace of God in pardoning of sinnes to a further libertie of sinning.

They deny the Lord Iesus Christ. So doth the Popish Church deny Iesus Christ, in denying of his offices; for they make other Mediatours beside Christ, other sacrifices beside his death, and so denie his priesthood: they make an other head and lawgiuer, to make lawes to bind the conscience beside Christ, as namely the Pope, and so denie his kingly office: they make the Apochryphall bookes Canonicall, & their vnwritten Traditions equall to the word of God, and so denie in that they empaire and diminish his propheticall office. And therefore as Augustine saith of Peter, *quicquid eius negauit, ipsum negauit: whatsoeuer he denied of Christ, hee denied Christ: tract. 66. in Ioan.* And as Ambrose, *Gratia dei tota repellitur, si non tota suscipitur: The grace of God is wholly repelled, or wholly receiued. epist.* 84. Wherefore the Church of Rome denying any part of the offices of Christ, denie Christ, and then consequently are not the true Church of Christ. 5. Note. Denying of Christis offices.

Ver. 6. The seducers and deceiuers whome the Apostle writeth against, hee resembleth to the Angels, that fell for their pride; whence this argument may be framed: 6. Note. Pride of Lucifer.

They are not of the Church of Christ, which are led with the spirit of pride, and exalt themselues against Christ:

But so doth the Pope the head of that bodie: *Ergo.*

The first is prooued by S. Paul, that Antichrist shall sit as God in the temple of God, and bee exalted against all that is called God, 2. Thess. 2.4. Eusebius saith, *Hoc est argumentum eos odisse deum, &c.* This is an argument that they hate God, because they would haue themselues called gods, *de preparat. Euang. l.7.*

The second is euident, not onely in that the Pope hath exalted himselfe against Kings and Emperors, which are called Gods in earth, causing them to kisse his feet, to hold his stirrop, to lead his horse by the bridle, treading vpon their necks, &c. But also in suffering most blasphemous titles to be giuen vnto him, as one Christofer Marcel. said to the Pope in the late Councel of Lateran, *Tu es alter Deus in terris: Thou art another God on earth, sess.4.* Cardillus the Spanyard, calleth the Pope *terrenum Deum: an earthly God. pro concil. Trident.* in the bull of Clem.6. for his yeare of Iubile, he thus saith, *Mandamus angelis, &c. Wee command the Angels to carrie their soules to heauen that come to Rome this yeare, &c.* This Luciferian pride is an euident argument and badge of Antichrist.

The next note of false teachers is out of the 7. vers. they are likened to Sodome for following strange flesh: which whether we take it for that sinne which is contrarie to the morall law, as of adulterie, fornication, incest: or for that which is against the law of nature, such as was the sinne of the Sodomites, and of the heathen, whereof S. Paul speaketh, Rom.1.27. When the men burnt in lust among themselues (for both these are counted strange flesh.) It is notoriously knowne, that the Romanists haue exceeded in these strange lusts. 7. Note. Strange flesh.

For as Bernard did well foresee the mischeifes like to ensue, where lawfull mariage is forbidden, thus writing: *Tolle de Ecclesia honorabile coniugium, &c. Take out of the Church honourable mariage, and the bed vndefiled, and you fill the same with concubine louers, incestuous, vncleane persons, and abusers of the male sexe:* so hath it fallen out in the Romane Church. Reples eam concubinarijs, feministuis, incestuosis, masculorum concubitorib.

To let passe former examples, as of Sergius 3. that had a sonne by a famous harlot [a] Marozia: of Ioann. 10. that vsed [b] Theodora: of [c] Iohn the 13. that was slaine in adulterie: of [d] Gregorie the 7. that was familiar with Mathild otherwise then became him: of [e] Iohn 23. that was accused in the Councell of Constance to haue committed incest with his brothers wife, and fornication with Nunnes and virgins. a Platina. b Luitpran. c Platina. d Benno. e Appendix concil. Const.

To come to neerer times, Sixtus the fourth did erect brothell houses for both sexes, and graunted to a certaine Cardinall the vse of vnnaturall venerie for certain monthes, he had also his Ganymeder. Petrus Riarius. Agrippa de vanitat. scient. c. de lenonia.

Innocentius 8. had diuerse bastards, and was the first, as Volaterrane saith, that boasted of his base sonnes and aduanced them to great riches. Volater. geogr.

Guicciard l.3. Lib.7.

I am ashamed to rehearse the incest of Alexander the 6. with his owne daughter Lucretia: of the monstrous and vnnaturall venerie of Iulius the 2. of Paulus the 3. his incest with his owne sister, daughter Constantia, and his neece Laura: I say here with Bernard, *It is a shame to speake what is done of these Bishops in secret, I thinke it better to dissemble and conceale these things: but why should I bee ashamed to speake that which they are not ashamed to doe?* Againe he saith of the patrimonie of the crosse of Christ, *Non facitis codices in ecclesia, sed pascitis pellices in thalamis: Ye make not books in the Church, but ye feed harlots in your chambers.*

Serm. in concil. Rhemens.

As were their heads, such was the rest of the body: their Monasteries and Monkish cels were detected of most infamous incests, fornications, Sodomitrie, as may appeare in the Inquisition made in the time of Henrie 8. And Gregorie 12. giueth this testimonie of certaine monasteries of Phrysia: *All religion and feare of God is departed, carnall lust and filthiues betweene the Monkes and Nunnes, with other vices are growne vp in stead thereof.*

Vid. Præfat Balei de actis Roman. pontif. Libido & carnis corruptio inter ipsos mares & monales, &c. Theod Niem. tract. vnion. 6. cap. 34. Epist. 253.

This inconuenience Bernard in his time did forsee: complaining how one attempted to place certaine Nunnes not far from a monasterie, though hee were instantly intreated not to do it: saith Bernard, *ne seminarium scandali posteris parerent relinquēdum: least they should beget a seminarie or seed-plot of offence, and leaue it to their posteritie.* Yea, he further saith concerning the force of lust: *Non aspernatur turguria, non reuereatur palatia, vtinam sola canobia fugiat: it despiseth not cottages, nor feareth palaces, I would it did onely scape Monasteries.*

de inter dom. c. 29.

Thus it is euident, that if the following of strange flesh be a proper note of a false religion: hereby the Popish profession may worthily be called in question.

8. Note. Following of fables.

v. 8. *Likewise notwithstanding these dreamers:*] If dreaming and following of fables be also made a fit marke to know a false prophet by; the Romanists in this kinde shall not giue place to any. For if they should leaue out their fained miracles and coined lies, they should want some of their best arguments, for the carnall presence, purgatorie, adoration of images, and such like.

For the proofe of this, I will onely produce the acts of the second Nycene councel, which denied the worship of images: there it is euident, what grosse fables, & old wiues tales are alleadged to establish that grosse superstition. In the fourth action, one steppeth vp and telleth this tale: how a certaine Iew succeeding a Christian in his habitation, found there an image of Christ, which he with other Iewes inuited to supper espying, ran at it all at once, and thrust it through, and presently there issued forth such a quantitie of blood, that it filled a great *hydra*, or waterpot: such as mention is made of, Iohn, 2. 6. which contained about fifteene gallands a peece.

Likewise in the same action, they tell of a Monke beeing tempted of a spirit of incontinencie, the deuill appeared to him, thus saying, If thou wilt not haue me to tempt thee, worship this image no more: which was the image of the Virgin Mary: as though the deuill hated the worshipping of images, which is his owne inuention.

A certaine man of Cyprus striking out with an oxe goad the eye of the image of the Virgin Marie, had his owne eye smiten forth with the same staffe breaking in to shiuers and lighting vpon his eye.

A certain Saracene did beat out the eye of an image, and presently his owne eie fell to the ground.

Such stuffe was then produced to confirme the superstitious adoration of images: and such fables are their festiuals and legends full of, who list to peruse them: and thus as Nicolaus Lyra complained, *aliquando in ecclesia fit maxima deceptio populi in miraculis fictis à sacerdotibus, &c. sometime in the Church the people is greatly deceiued by miracles fained of the Priests, and their adherents for lucre sake.*

9. Note. Despising of gouernment. p. 784. to p. 789. Martyrolog. Fox

ver. 8. *They despise gouernment:*] This note also most fitly agreeth to the Sea of Rome. For they haue despised and abused the greatest Potentates and gouernours in earth; as Gregorie 7. made Henrie 4. Emperour, with his wife and childe to waite three daies and three nights in the colde winter at his gates. Alexander 3. did

did tread vpon the necke of the Emperour Fredericke 1. Pope Celestine crowned Henrie 5. with his foote, and with his foote spurned it off againe. Frederick 1. was rebuked for holding Pope Adrianes stirrop on the wrong side.

Neither hath this been the insolencie onely of some Popes, but it is prescribed as a rule and order in the Popes booke of ceremonies; That the Emperour must beare the Popes chaire on his shoulder; shall beare vp the Popes traine; bring the basen and ewre to the Pope; shall carrie the Popes first dish, shall beare the Popes first cuppe: What is it to despise gouernement, if this be not? to make vassailes and slaues of Kings and Princes. So that we see that to bee fulfilled in this sea, which Gregorie did speake of: *Rex superbia in foribus est*, The King of pride is at the doores. Lib.1.ceremon. sect.5.c.4. sect.13.c.2. Lib.4.epist.38.

v.8. *They speake euill of them which are in authoritie:*] This hath beene an vsuall practise in Poperie, not to spare to reuile and speake euill of the sacred Maiestie of Kings and Princes. 10. Note. Speaking euill of princes.

Gregorie 7. accursed the Emperour Henrie the fourth, accusing him of diuerse crimes, sending forth his buls of excommunication against him, wherein he calleth him *sonne of iniquitie*, *Martyrolog.p.*181.

Innocentius the 3. denounced his great curse against king Iohn: forbidding vnder the same curse all persons to eate and drinke or talke with him, yea his own seruants to doe him any seruice either at bedde or board, in Church, hall, or stable, *pag.*251.

Thus Gregorie 9. vsed Frederick 2. comparing him to the beast rising out of the sea, full of names of blasphemie, and charging him with Atheisme. *Martyrolog. Fox.p.*307.

At the instigation of Paulus 3. Cardinall Poole wrote a contumelious and infamous libel against Henry 8.

Pius 5. and Sixtus 5. haue in their wicked buls of excommunication vttered most vile blasphemies against her Maiestie.

And that saucie and beastly frier Feuerdentius, hath published a most vile slander of her Highnesse, *Dialog.1.p.12.lin.*30. shewing himselfe to be a filthie birde of that vnclean nest. Wherefore these Popelings cannot bee right members of the Church of Christ, nor yet are lead by his spirit, which contrarie to the commaundement of God, Exod. 22. 28. *Thou shalt not speake euill of the Ruler of thy people*, yet are so shamelesse and impudent, to open their mouthes against the Lords Annointed. They raile of Princes.

Some of our Runagates, apostataes from the Church, and traytours to the state, haue most wickedly affirmed, that heresie in England, is *diademate regio ornata*, adorned with the Princely crowne, and most traiterously compare their Soueraigne to Herodias, &c. Gifford, Reinolds *in secund. præfat. Calvinoturcis.* which railing libell of theirs is learnedly alreadie answered; I onely note how fitly this marke set downe by the Apostle agreeth vnto them, *that they speake euill of them which are in authoritie.* D. Sutliff. de turcopapism. contr. Caluinoturcism.

v.10. *These speake euill of those things which they know not.*] This also is a common thing with our aduersaries to blame both the persons and religion of the protestãts, when they know not the one, nor vnderstand the other. 11. Note. Slaunder of Christs seruants.

Thus the Sorbonists in Paris slaunderously reported of the Christian congregation there: that when they assembled, they did put out their candles, and went together after a beastly manner; that they maintained there was no God, that they denied the immortalitie of the soule, and the resurrection of the flesh, and such other false crimes they obiected. *Fox. p.*927.

Thus haue they also rayled vpon the faithfull seruants of Christ, whose neither liues nor deathes were knowne vnto them: as that [a] Luther died of drunkennesse, [b] Bucer denied Christ at his death, that [c] Caluine gaue his soule to the deuill. a Bellarm. b Sutius. c Polsecus.

In like manner doe they speake euill of the doctrine of the Protestants, that we leaue nothing but bare bread in the sacrament; that we make God the author of euill, Protestants belied.

Seim B. Watson, contr. Bucer, Fox. p. 1063. Gifford, præf. 2. ad Calvinoturc.

uill; that by the doctrine of predestination we take way all choise of things, and say it is no matter of saluation or damnation, what a man did in this life.

They are not ashamed to belie vs, that wee denie Christ, and take awaie the Trinitie.

But of all other Feuerdentius a fryer of Paris is most impudent in coyning lyes, and imputing most blasphemous heresies to the Caluinists, as he calleth the Protestants.

Dial. 1. p. 27. As that they denie the three persons of the Trinitie.

Pag. 37. That they mislike the adoration and invocation of the Trinitie.

p. 89. That they denie God to haue absolute power.

Pag. 115. 119. That they charge God with lying, inconstancie, mutabilitie.

These and an hundred more such hereticall opinions he falsly obiecteth against the Protestants: wherein they either against their conscience belie vs, or speake euill of those things they know not: that they may appeare to be of that sect which is here by the Apostle described.

12. Note. Enuie of Cain.

Vers. 11. *They haue followed the way of Cain:*] What the way of Cain was S. Iohn sheweth: he slew his brother because his owne workes were euill, and his brothers good, 1. Iob. 3. 12. So haue the Romanists persecuted innocent and good men, onely of enuie and despite against their vertuous and honest life.

Brewster and Sweeting burned, because the one said to the other, reading certaine good things out of a book, the sonne of the liuing God help vs: the other answered, the Lord so doe: *Fox. p.* 818.

Ioannes de Cadurco, because he brought forth this posie at a feast, Christ raigne in our hearts, was put to death. *Fox. p.* 897.

Thomas Sampaulinus, because he reproued a man for swearing, was iudged to be a Lutheran, and thereupon examined and condemned. p. 904.

Thomas Thomkins a deuout man, who when any man came to talke with him, would alwaies beginne with prayer, was cruelly handled of Bonner, his face buffeted, his hand scorched with a torch, and afterwards his bodie burned. Foxe, pag. 1534.

A monke burned in France, ann. 1525. for marrying a wife, p. 896.

These and many other were through the enuie of Cain brought to their end: for thus he enuied the pietie and innocencie of his brother Abel.

12. Note. Couetousnesse of the Romane Church.

Vers. 11. *They are cast away with the deceit of Balaams wages.*] The Apostle here maketh couetousnesse a badge of a false Church, when they may be hired with promise of reward as Balaam was to giue wicked counsell, being corrupted themselues with money, and corrupting others.

Balaams wages

Lovieer. Turk. hist. lib. 1.

Alexander 6. being hired of the great Turke with no smal summs, caused Genes the Turks brother to be poisoned.

Parrie was induced by the great promises of Gregorie 13. to attempt his wicked conspiracie against Q. Elizabeth: so likewise Lopez was enticed with the king of Spaines gold to doe the like.

And as they play Balaacks part to corrupt others with monie to serue their turn: so also they of the court of Rome as Balaams may be wrought with monie to any purpose: as one saith, *In Romana curia omnia possunt pecunia: Money can doe all things in the Court of Rome.*

Math. parisiens. ann. 1247

Ioan Sarisbur. lib. 6. c. 24.

Another saith, *Romanus Pontifex lætatur spoliis ecclesiarum, quæstum omnem reputat pietatem:* The Bishop of Rome is delighted with the spoile of Churches, he counteth all manner of gaine, godlines.

Thom. Becket in epist. ad Archiepisc. Moguntin. Iewel defens. apolo. p. 434. Constitut. Orthon de concubinis clenc. remouend.

Yea one of the Popes darlings saith, *Roma facta est meretrix & prostituta pro mercede:* Rome is become an harlot, and for money is set to sale.

And that it may yet more fully appeare how like they are to Balaam, who gaue counsell to Balaack for his hire, to entice the Israelites to commit fornication; it is notoriously knowne, that in Rome by the licence of the Pope many thousand harlots are permitted, and Paulus the 3. had in his tables the names of 30. thousand courtesans, of whom by way of pension he yearely receiueth 30. thousand ducates, which

which the Popes marshall hath charge of. This is the right deceit of Balaams wages, which he had also for giuing counsell to commit fornication.

Vers. 12. *They perish in the gainesaying of Core.*] Like as then Core, Dathan, & Abiram, with their confederates resisted the authoritie of Moses, so the Pope & his adherents haue continually practised against Princes often inciting the subiects against them, and raising and causing tumults and rebellions. 14. Note. Rebellion. Pope author of rebellion.

Thus did Gregorie 7. first set vp Rodolphus against the Emperour Henrie 4. and afterward raised Henrie 5. the sonne against his father; the same Pope doth in his bull release all the subiects of the Emperour of their oath and fealtie. Vrspergens. an. 1105. Fox. p. 179.

Thus did Innocentius 3. serue King Iohn, sending ouer his Legate Pandolphus, who accursed the King, and assoyled all his Nobles, Barons, Knights, of their seruice, homage, and fealtie toward him. Fox p. 252.

The like attempted Gregorie the 9. against Frederick the 2. enticing his souldiours to rebell against him, and writing to the Princes of the Saracens, that they should make no truce with him, nor deliuer to him the crowne and kingdome of Ierusalem. Fox p. 302.

Paulus 3. stirred commocions againg Henrie the eight, and sent Cardinall Poole to perswade other Princes to take part against him. Pius the 5. was author of the rebellion in the North, by his agent Morton. Gregorie the 13. by his wicked instrument Saunders procured the sturres in Ireland. Thus in all respects they shew themselues to be the disciples of rebellious Core.

Vers. 12. *Without all feare feeding themselues.*] Those hypocrites of whom the Apostle speaketh, were men giuen to their appetite, greedie and vnsatiable feeders; whose bellie is their God, as Saint Paul saith; such bellie gods and pamperers of the flesh if euer any sect could afford, Popish Monkerie shall therein exceede. Of such slowe-bellies Hierome beganne to complaine in his time, *Post cœnam dubiam Apostolos somniant:* After they haue well supped, they dreame of the Apostles. *Si quando dies festus venerit, satiantur ad vomitum:* If an holy day come they are filled vp to the throat. And he further sheweth what manner of fasting some hypocrites vsed in those daies: that they would eate no oyle, and abstained from bread, yea refused to drinke water, yet they did eate figges, pepper, nuttes, dates, & *sorbitiunculas delicatas, betarumq; succum sorbere:* and suppe delicate brothes, and the iuyce of beetes. This was the right guise of the fatbellied Monkes, they would refuse to eate flesh or drinke wine, but in stead thereof they had marmolet, sucket, Iollies, and all other daintie delicates. 15. Note. Bellie gods. Gal. 2. 19. Idle monkes fat-bellies. Epist ad Ensloch. ad Nepotian.

With such curious dishes did the Lord Cromwell at his first beginning insinuate himselfe to the presence of Iulius the 2. and so pleased his tooth with his fine deuises of dishmeate, that he obtained his Boston pardons. Fox p. 1178. Boston.

Iulius the 3. loued his tooth well, when beeing forbidden by his Physitians to eate porke, hee called for it with great indignation, saying in the Italian tongue, *Giue mee it in despite of God:* at another time missing a cold peacocke, he chased & fumed, saying, if God were angrie with Adam for eating an apple, may not I his Vicar be offended for a peacocke? Balæus in vita Iul. 3.

Like vnto this bellie god were the other rabble of idle Monkes, who for the most part of them, as it is well knowne to the world, gaue themselues to eating and drinking, and to all kind of pleasure: in so much that they were constrained to make lawes to stint them, and put them to a certaine allowance by the day; as in a certaine concell it was prouided that the regulars should euery day be allowed foure pound of bread and fiue pound of wine, or if the countrie were not fruitfull of wine, three pound of wine, and three pound of ale or beere. It should seeme they exceeded before, yet this was a sufficient proportion for a reasonable man. Aquisgran. c. 121. Accipiant per singulos dies, 4. libras panis, & 5. libras vini.

In the Concell of Collen certaine fraternities were dissolued, *In quibus tam clerici, quam Laici commessationibus & ebrietatibus vacant:* Because both the Clergie, and Laie sort did giue themselues there to gluttonie and drunkennes Part. 9. c. 21.

Who will not now say considering the voluptuous riotous life of these monasticall persons, that this note of the Apostle fitly agreeth vnto them, *without feare feeding*

ding themselues.

16. Note. Vers. 12. *Cloudes they are without water carried about of the winde*] Here the Apostle noteth the vanitie of false teachers, which though they professe and promise much to their followers, yet are able to yeeld no true comfort, but are as clouds that make shew of raine, yet they let fall no drops.

Cloudes without water. Popish doctrine without true comfort.

Such in all respects is the profession of Poperie: for though they boast of the true Catholike faith, & that none out of their Church can be saued: yet if a man look into their doctrine, he shall neuer finde his conscience setled therein, but still to remaine in doubt. They teach that God hath elected none but conditionally, so they beleeue: Rhemist. 1.Tim.2.sect.4. that Christ died for all men, for Turkes, Iewes, infidels: that a man cannot know, neither ought discusse, whether he be in the state of grace. Rhemist. 1.Cor4.sect.5. that it is a damnable and false illusion & presumption for any particular man to be sure of his saluation: Rhemist. Rom.8.in v.38. they hold generally that faith may be lost, that no man can be sure that he shal perseuere or continue to the end.

These and such like comfortlesse doctrines are held and maintained in Poperie: so that according to their rules, the most deuout Papist can neuer bee sure that his sinnes are forgiuen him, or that Christ died for him, more then for a Turke or Iew, or that hee finally shall be saued. The faith of the Apostle was not so, who was fully perswaded, that nothing could separate him from the loue of God, Rom. 8. 38. and that there was a crowne of righteousnesse laid vp in store for him, 2. Tim. 4.8. and that God would preserue him to his kingdome. v.18. For as Hierome wel saith, *Vt quid rogo, medicus noster inter librorum suorum loculos tot constituit pigmentorum genera, si nihil est ex emplastris eius, quo possit sanari vulnus: Why I pray you hath our Physitian appointed so many medicines in his bookes, if there be no plaister to heale the wound which the enemie hath made?* Wherefore that is the true faith and religion, which is able to applie comfort to a wounded and distressed soule: and carrieth water in the cloud to moysten and supple the barren & drie clots of the pensiue heart, not that which leaueth the soule plunged still in despaire without any firme hope and assurance of saluation, as the popish profession doth.

Obiurg. in Euagr.

17. Note. Vers. 13. *Foaming out their owne shame.*] Thus do our aduersaries foame out their shame in their wrings, wherein they raile against and reuile the Protestants, calling them caitiffes, Sathanists, reprobates, miscreants, fooles, deuillish heretiks, as I haue shewed before in the exposition of this verse. This hath alwaies beene the practise of false teachers, to raile and reuile: so was Augustine handled of the Donatists: *Dum oves domini mei perditas diligenter inquiro, spinosarum linguarum vepribus laceror. While I diligently seeke the lost sheepe of my Lord, I am torne with the brambles of thornie tongues.* And Origen in like manner was vsed of Celsus: saith hee, *Philosophus vir iste, cum nos instruere velit, conuitiatur.* This Philosopher, going about to instruct vs, rayleth. *lib.* 7. Such is the vsuall style of Papists: thus plaieth Harding; the Rhemists in their annotations; Gifford in his vile libell which hee entituleth *Calvinoturcis.* and all the sort of them can almost doe no other but raile: the truth is not so defended: this foame of their mouthes bewraieth a foule & vncleane heart: and as is their cause, such is their manner of defence.

Rayling.

Contr. Petilian. 3.cap.11.

18. Note. Wanderers. Vers. 13. *They are wandring starres.*] Such wandring starres were the Pharisies, that compassed sea & land to get one proselyte, Math. 23.15. Thus hath the church of Rome their wandring starres; the Pope hath his Cardinalls, whome he sendeth abroad as his factours and agents, his Seminarie priests and Iesuites, that are dispersed into all countries to winne disciples, and to corrupt the faith of the simple: they insinuate themselues into Princes courts, and noble mens houses, and are those frogges spoken of in the Revelation, which came forth of the Dragons mouth, to goe vnto the Kings of the earth. They change their habite, dissemble their profession, alter their names, as occasion serueth: like as Ambrose reporteth of Auxentius the Arrian, *Ne cognosceretur quis esset, mutavit nomen, sed perfidiam non mutavit, exuit lupum & induit lupum: alius in Scithia partibus dicebatur, alius hic: nomina pro regionibus habet.* Least he be knowne what he is, he hath chaunged his name, but not his

Ambr. in Aux.

his treacherie: hee putteth off a wolfe and putteth on an other; he is called by one name in Scythia, by an other here: for euery countrie he hath a name. This Auxentius was a right wandring starre, that wandered from Italie to Scythia, from the South to the North, from the East, to the West, changing his name and habite, but not his conditions: such wanderers are popish priests and Iesuits, that are sent abroad into the world, and trauell from countrie to countrie changing their habits and names, but not their conditions.

Vers. 16. *These are murmurers and complainers.*] Such are the Romanists, that shew themselues malecontents, complaining with open crie of the hard dealing of the State towardthem, & of the great persecution of Catholiks in England, & of the seueritie, yea crueltie of the State against them. Whereas Q. Elizabeth in her time, & his Maiestie now hath dealt most gently with them, in respect of their desert. 1. There was no law made either *pecuniarie* against Recusants, or *capitall* against Seminarie priests and Iudasites, for the space of twentie yeares of our late Queenes raigne: for against the first it was decreed ann. 23. against the other anno. 27. and not before. 2. The Recusants are not put from their liuing, as Protestants were both from liuing and life, but paying the penaltie of the statute, they enioy the rest. 3. Wheras the Seminaries and Iesuits are by the law subiect to capitall punishment, some of them onely are imprisoned, some onely banished, some haue greater libertie, if it would make them honest men and good subiects: and yet for all this, they are not contented. But herein they are like to the old Donatists, that complained of persecution as they doe, and vsed the same shift that Papists doe, *Non pertinere ad Imperatorem de religione iudicare*, that it belonged not to the Emperour to iudge of religion. Whereunto Augustine answered excellently. 1. *Primo ostendant se non esse hæreticos, &c. First let them proone they they are not heretikes, or schismatikes, and then let them complaine of vniust punishment.* 2. They may say as well, that the Ciuill Magistrate may not punish Idolators, Witches, &c. as heretikes; for all these are reckoned in the same number, Gal. 5. 20. 3. How came it to passe, that they excluded the Maximinianists (which were a certaine sect of Schisme of the Donatists) by the Emperours authoritie? and so did the Papists persecute the Protestants by the magistrates authoritie: what reason haue they to take exception against his power which they are content to vse to serue their turne? 4. saith hee, *Tribunus non est persecutor vester, sed persecutor persecutoris vestri:* the Magistrate doth not persecute you, but persecuteth your persecutor, that is, your errour. 5. Lastly hee saith, *Si vniversarum contra vos latarum legum severitas, &c.* if the seueritie of all lawes made against you be compared to your lawlesse crueltie, it will seeme to be lenitie: and so hee concludeth, *Legibus latis catholica magis mansuetudo commendatur, quam hæretica immanitas plectitur. By these lawes which are made, the Catholike gentlenesse is rather commended, then hereticall peruersnes punished.* Wherefore they complaine without cause; and so this note also doth well beseeme them.

19. Note.

Romanists with the old Donatists complaine of persecution.

Aug. cont. epist. Parm. l. 1. c. 7.

cont. Gaud. c. 19

Contr. Cresc. lib. 3 c. 44.

Vers. 16. *Whose mouthes speake proud things.*] Neuer did any heretikes speake more proudly, or giue more arrogant titles, then the Romanists doe vnto the Pope: as that he is a God [a] in earth; that hee is the wonder of the world, neither God nor [b] man: that the Pope hath power ouer purgatorie, that hee may [c] commaund the Angels of God: that he is [d] Lord of lords, King of kings: for so the Emperour is called the Popes seruant: that no mortall man may [e] reproone the Pope, though he carrie innumerable soules to hell. Thus also they proudely and blasphemously extoll their Priesthood, saying, that euery priest is after the order of Melchisedeck, which the Scripture onely affirmeth of Christ, and that the Sacrifice vpon the crosse was [f] after the order of Aaron and not of Melchisedeck. One Nitinghal parson of Croudon in Kent vttered this blasphemous speach in his sermon, that the Lord Cardinals grace had made him as cleane from sinne as he was at the fonstone: and thereupon hee fell down dead out of the pulpit. Who now can denie, but that their mouthes speake proud things, and so may be rightly discerned by this note, not to be of the true Church?

20. Note. They speake proud things.

a Marc. in conc. Lateran sess. 4.

b Clem in proœm in gloss.

c Felinus.

d inter decret. Adrian. tom. 1. concil.

e distin. 40. c. 6.

f Heskin. l. 1. c. 15

Fox. p. 1560.

Vers. 16. *Hauing mens person in admiration, because of advantage.*] If flatterie be a marke

21. Note. Flatterie.

a marke of an hypocrite and false teacher, as here the Apostle saith; the Romanists are here comprehended, who are most grosse and palpable flatterers of the Pope. For they doe all hold, that he cannot erre, that he sitteth in Peters chaire: they call him the most holy Father: though some of them were heretikes, as Honorius, some idolaters, as Marcellinus, some sorcerers, as Gregor.7. some periured, as Gregor.9. accused of periurie by Frederick 2. some Infidels, as Ioh.22. that denied the immortalitie of the soule: some murderers, as Vrbanus 6. that caused certen of his Cardinals to be sowed in sackes and cast into the sea; some adulterers, as Alexander the 6. some incestuous, as Paulus 3. Sodomites, as Sixtus 4. yet all of them are iustified by *Bellarmine* and the rest, to be holy Fathers, and right good men. But as *Augustin* wel saith, *Nec malam conscientiam sanat praconium laudantis, nec bonam vulnerat convitiantis opprobrium: neither doth a flatterers commendation heale an euill conscience, nor yet a raylers defamation wound a good conscience.*

3. Math. Paris in Henrie the 4.

Theodor. Nic. lib.1. schis.

Vers. 18. *There shall be mockers.*] Mockers and scorners are not of the Church of Christ: for they are persecuters, as S. Paul saith, Ismael persecuted Isaack, Gal.4. 29. because hee mocked him, Gen.21.9. But such are the Romanists, deriders and mockers of religion, and of the seruants of Christ: for it is well knowne, that an idiote or foole in Italie is noted by the name of a Christian: the Rhemists call our cõmunion a feast of Ceres and Bacchus: another with a scornefull spirit calleth it an oyster table: one Simons a persecutor of Anthony Persons, when the Martyr said vnto him standing at the barre, that at the last day it should appeare, which of them had best deserued that place, answered scoffingly shall I haue so long a day (and held vp his finger) then I care not, saith hee. From this scorning spirit proceede all those tearmes of Zuinglians, Lutherans, Calvinists, Precisians, Puritans, Hugonites, which the Papists doe giue in disdaine and scorne to Protestants. This marke then of mocking and scorning beeing so proper vnto them doth descrie them not to be gouerned by the spirit of Christ, and so consequently not of his Church. We say then vnto them, as Origen concerning the scornefull writings of Celsus: *Si graviter & modestius hæc tractaret, plus forsitan suasionis sunt habitura, sed cum per risum & scurriliter multa eloquendo deliret, &c. If hee handled these things gravely and modestly hee were more like to perswade, but seeing hee by laughter and scurrilitie vttering many things sheweth his madnesse, I say for want of better words hee is fallen into this brawling vaine, &c.*

24. Note. Mockers.

B. White apud Foxum.

Fox.p.1218.

Lib.6. contra. Celsum.

Vers. 19. *These are makers of sects.*] This can not be more truely affirmed of any, then of the Church of Rome: for neuer had any profession so many sundrie orders, of Monkes, Nunnes, Hermites, Anchorites, Friers, blacke, gray, white, blew, and I know not of what coloures, nor of how many orders, Augustines, Benedicts, Franciscans, Dominicans, Carthusians, Capouchians, Carmelites, Brigets order, barefoote Friers, Cælestines, Hieronomites, Charterhouse monkes, with a great number more: Heshusius reckoneth 65. orders of them, and M. *Foxe* an hundred. So many, as that they were constrained to make a publike decree in a generall counsell, that no man should bring in any new religion; yea some of their own side haue much misliked this multiplicitie of sects, as Nicholaus Cusanus a Cardinall thus writeth: *Fallacia illorum qui sub habitu Christi apparent, vix potest sciri ob suam varietatem: nam alius quidem sub hac veste, alius sub illa, &c. The deceit of those that shew themselues vnder the habite of Christ, cannot be knowne because of their varietie: One saith vnder this garment, another vnder that, that hee is Christs souldier, when as they all seeke not the things that are Christs, but their owne.*

23. Note. Romanists sect makers.

Loc.25.c.10.

p.359.

Concil. Later. sub Innocent. part.3.c.3.

Vers. 20. *Praying in the holy Ghost:*] The Apostle hauing described the qualities and conditions of corrupt teachers, now hee turneth himselfe to describe the true members of the Church of Christ, whome by this note as one he would haue knowne: they do pray in the holy Ghost, that is, with feeling, and vnderstanding, for such are the prayers of the spirit: this difference our Sauiour Christ maketh betweene true and false worshippers, Iohn 4.22. *Ye worship that ye know not, we worship what we know, for saluation is of the Iewes.* But the members of the Romane Church know not what they worship, nor what they pray, speaking in an vnknown tongue;

24. Note. Liplabour prayer.

tongue; and therefore wanting the true and right vse of prayer, they are not the true Church of Christ: for in the church of God there is the true inuocation of the name of God, and there are the true worshippers of God in spirit and truth, Iohn. 4. 24. but liplabour is no true worship of God, such as are all praiers made without vnderstanding in an vnknowne tongue; as Ambrose saith vpon these words of S. Paul, *My minde is without fruite*, 1. Cor. 14.14. *Quem fructum habere potest, qui ignorat, quæ loquitur?* What fruit or profit can he haue that knoweth not what hee saith?

Vers. 23. *Hate the garment spotted of the flesh;*] This is another note of the true religion, that it retaineth not carnall rites & ceremonies, which are here vnderstood by the fleshly garment, such as the Apostle speaketh against, Coloss. 2. 2. such traditions as consisted in touching, tasting, handling, which things perrish with the vse. 25. Note.

But such is the popish profession altogether adorned with the vesture of the flesh: for most of their carnall and ceremonious rites and vsages they haue borrowed partly from the Iewes, partly from the Gentiles.

From the Gentiles they haue learned, their adoration of images, praier to the dead, multiplicitie of Saints, purgatorie, setting vp of waxe candles & burning of tapers, with such other infinit rites, the originall whereof is deriued from the heathen, as a learned Scottish writer hath lately shewed in a treatise onely of that argument. Papists borrow of the heathen. Meresin. de orig. Papæ.

From the Iewes they haue their palme, salt, oyle, holy water, obseruations of daies, difference of meates, with such other; therefore we can not iudge that to be the sound religion, which vseth such traditions, which are after the commandements of men, Cor. 2. 22. and so I conclude this point with Augustine: *De aqua, frumento, vino, oleo in seruitute veteris populi multa celebrari imperata sunt, quæ nobis tantum intelligenda traduntur. Many things concerning corne, wine, oyle, were commanded to be obserued in the seruitude of the olde lawe, which are onely to be vnderstood of vs.* Aug. de celebrand. pasch.

Thus haue I by these 25. notes gathered out of this Epistle consisting of 25. verses, declared how the true religion and Church from the false may be discerned; which also may serue as a caueat & aduertisement to the Reader, concerning a certaine seditious popish pamphlet lately dispersed, called a quarterne, of reasons, wherein the libeller by his 25. reasons would impugne the credite of our Church & religion: which booke, as I vnderstand, is very sufficiently answered by a studious young man, and learned diuine, & is readie for the Presse. Thus I end exhorting the Reader according to S. Pauls rule: *To trie all things, and hold that is best.* And so I conclude with that saying of Augustine: *Excipite verba contradicentium respuenda, non transglutienda, & visceribus danda, facite inde quod fecit Dominus, quando illi obtulerunt amarum potum, gustauit & respuit, ita vos legite & abiicite.* Receiue yee the words of gainsayers to refuse them, not to swallow them and keepe them in your bowels, but doe with them as our Lord with the bitter potion which they offered to him, he tasted and refused: so doe yee read their errours and reiect them. Tract. 9. in Ioan.

Revel. 5. 13.

Praise, honour, glorie, and power be vnto him that sitteth vpon the throne, and vnto the Lambe for euermore.

FINIS.

POSTSCRIPTVM AD AMICVM *Lectorem.*

CVm in recensione illa nominum, quam in prima præfatione inserui, multos à me partim memoria mea elapsos, partim pro loci angustia à typographo me absente & inconsulto exclusos, prætermissos intelligam: veluti inter nobiles, Comitem Oxoniens. nuper defunctum: inter Episcopos, Reuerendiss. Archiepiscopum Cantuariens. Edmundum Grindallum, *&* Ioannem Elmerum *Londinens. Episcopum: inter generosos, D.* Eliottum, *D.* Wentwurthum *milites, & ante illos* Souchum, *M.* Gulielmum Wendeum, Matth. Clarkum, *M. item* Edvardum Chesterum, *cum alijs: ne quis hoc factum putet in aliorum præiudicium, quòd alijs omissis, alij nominentur: Neque enim mea illa commemoratio quidpiam illorum dignitati adijcere potest, qui nominatim recensentur, nec omissio vel silentium eorum meritis detrahere, qui reticentur: saltem, qui prudentiores sunt facile intelligent, omnium nomina mihi non occurrere potuisse, nisi in numerato habuissem, vel in tabulis descripta. Sed obijciet quispiam, me quosdam melioris notæ transilijsse, incidisse in alios obscurioris: respondeo, primum si verum, inscienter à me factum est; alterum factum non credo: nam si quispiam iam ab integritate Academica, in rusticanos mores degenerarit, illud me excuset, quod non quales iam euaserint, sed qui tum extiterint, in notitiam meam & memoriam incurrerint. Quod si cui isti mei conatus non probentur (vt ab alijs illos inuidia, ab alijs risu & cachinnis excipi audio) sciant me nec illorum maleuolentiam extimescere, istorum vero leuitatem plane contemnere. Etsi, quod candido animo à me oblatum erat, simili non sit acceptum, licèt me facti non pœniteat, quo animi gratitudinem ostenderem, hominibus tamen ingratis, quibus nihil debeam, hoc officium me præstitisse dolebit. Interim hoc mihi solatio est, me & fecisse quod decuit, & humaniores viros in meliorem partem omnia accepturos. Dixi.*

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